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THE

# WINE QUESTION

IN THE LIGHT OF THE

# NEW DISPENSATION.

BY

JOHN ELLIS, M.D.,

AUTHOR OF "THE AVOIDABLE CAUSES OF DISEASE, INSANITY, AND DEFORMITY," "AN ADDRESS TO THE CLERGY," "SKEPTICISM AND DIVINE REVELATION," "PURE WINE, FERMENTED WINE," ETC.

*"Must signifies the same as wine, viz., truth derived from the good of charity and love." "Falses from evil may be compared to such wine and strong drinks as induce drunkenness."*—EMANUEL SWEDENBORG'S A. E. (695 and 1035).

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# PREFACE.

It is doubtless known to most New Church readers that the writer has published a tract on "Pure Wine—Fermented Wine, and other Alcoholic Drinks." This tract is still in print, and will be sent with pleasure to any reader of the Writings of Emanuel Swedenborg who has not seen it. The author has sent a copy of it to all whose names he has been able to obtain, and will continue to send it to such additional names as are forwarded to him, feeling that in no other way can he do as much service for the cause of the New Church with his time and money, as in spreading a knowledge of the truth on this subject among the members of the Church, the receivers of its doctrines, and the readers of Swedenborg's works. A letter addressed to Dr. John Ellis, New York City, will be quite sure to reach him. He also desires that a copy of the present work should be found in the library of every New Church family in the land. He would rather not receive the names of those who are not readers, for the world outside of the recognized New Church is too wide for his limited means. It has been suggested that the tract on "Pure Wine," etc., would be a good tract to send to the clergymen of the various denominations to invite their attention, not only to the cause of Temperance, but also to that of the New Church. But the writer does not feel that that tract is exactly adapted for this purpose, owing to the controversial character of some parts of it; and he does not desire to publish to the outside

world, that so many of his New Church brethern advocate and justify the use of intoxicating drinks, and in this volume he purposely withholds the names of all such, for he is sure that within a very few years they will thank him for having done so. But he fully recognizes the truth, that the light thrown on this subject by the Writings of Swedenborg, especially by the philosophy taught therein, and by the science of correspondences, is so clear, that the circulation of a suitable tract on this question cannot but be very useful in calling attention to the Writings, in which such clear views and insight into such a practical subject are to be found. Therefore, he hopes to prepare or cause to be prepared, at no very distant day, a tract for this purpose. Several articles have appeared in the *New Jerusalem Magazine*, and a lengthy review of the tract on the wine question in *Words for the New Church*, all in opposition to the views set forth in our tract; but in none of them, with but a single exception, has any serious attempt been made to meet the question in accordance with the philosophy and science of correspondences, set forth in the writings of the New Church. The writers have relied on comparisons made by Swedenborg between spiritual conflicts in man's regeneration and the physical clarification of wine by fermentation; and upon assumptions which have come down to us from the dark ages, unquestioned seriously, by New Church writers and teachers; the latter apparently forgetting what the Lord said: "Behold, I make all things new." Fortunately, while New Churchmen have been, as it were, asleep, many of the most intelligent men of the surrounding churches, observing the pernicious results which flow from the use of intoxicating drinks, have taken hold of this subject in sober earnestness. They have not only examined the Sa-

cred Scriptures in the original languages in which they were written and have been preserved, to find what they actually teach upon this subject, but they also have diligently searched the ancient records of Bible lands, as well as the traditions and present usages; until now a mass of testimony has been accumulated, which is completely overwhelming, and fully sustains the late Professor George Bush's testimony that there is nothing in the Sacred Scriptures which will justify the use of fermented wine as a beverage, and that the whole Christian world will be compelled, at no distant day, to come to this conclusion. When, a year or two ago, the writer, in response to an article advocating the use of fermented wine in the *New Jerusalem Messenger*, alluded to the above testimony, making quotations from ancient authors and recent writers, and calling attention to the fact that neither the philosophy of the New Church, the science of correspondences, nor the express teachings of Swedenborg, would justify the use of either fermented wine or other intoxicating drinks, a host of writers rushed to the rescue of intoxicating drinks, and the New Church periodicals, were plied with their communications; the *Messenger* hastily closed the discussion, giving no opportunity for a reply to the assumptions and arguments of the advocates of fermented wine. The *New Jerusalem Magazine*, after admitting several articles justifying the use of fermented wine, declined to admit any reply. When the tract on "Pure Wine—Fermented Wine, and other Intoxicating Drinks" made its appearance, the placid waters of the Academy of the New Church, as manifested in its serial, *Words for the New Church*, were moved to their very depths, as the reader will see from the quotations which we intend to make from its pages. Well, the truth upon this momentous subject, so

important to such vast multitudes of our people, and especially to every New Churchman, is abroad in the land. In this age of the printing-press it cannot be hid; the truth is mighty, and will prevail, sooner or later, even though it is excluded from our *present* New Church periodicals.

The writer will simply intimate to some of his reverend critics, that among New Church laymen, and even among literary men outside of the New Church, to say nothing of other Christians, it is not regarded as either honorable, just, or right to criticise a work without first having carefully read it, and without paying some attention to the views of the author. It is manifest that if three of the critics who noticed the tract on "Pure Wine" had carefully read it, and had paid any attention to the ideas therein contained, or if they had even read the two first words of the title page understandingly, they never would have been guilty of the absurdity of triumphantly quoting passages from the Word, and the writings of the Church, to prove that wine has a good correspondence and is useful, thus intimating that the writer had represented to the contrary—which was not true.

The present volume has been written at irregular intervals, during a period when the writer has been overwhelmed with business and care. Many volumes treating upon the subject considered in this work have been carefully read, occupying spare moments on the cars and steamboats, as well as at home. Three small works have been read, and extracts selected from them since the first chapter was placed in the hands of the printer, and two of them were not even published at that time. Although this volume has been too long delayed, it has been published at the earliest moment practicable.

NEW YORK, October, 1881.

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# THE WINE QUESTION

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## CHAPTER I.

THE PHILOSOPHY OF THE NEW CHURCH BEARING UPON THE SUBJECT OF INTOXICATING DRINKS.

"It would be well for man," says Swedenborg, "to prepare his food chiefly with reference to use; for by so doing he would have for his object *a sound mind in a sound body;* whereas, when the taste is the chief thing attended to, the body thence becomes diseased at heart, inwardly languishes, and consequently also the mind, inasmuch as its state depends on the state of the recipient bodily parts, as seeing depends on the state of the eye; hence the madness of supposing that all the delight of life, and what is commonly called the *summum bonum*, consists in luxury and pleasurable indulgences: hence also come dullness and stupidity in things which require thought and judgment, whilst the mind is disposed only for the exertions of cunning respecting bodily and worldly things: hereby man acquires a similitude to a brute animal and therefore such persons are not improperly compared with brutes." (A. C. 8378.)

"A man cannot be conjoined to the Lord unless he be spiritual; nor can he be spiritual unless he be rational; nor rational unless his body be in a sound state: these things are like a house, the body is like the foundation, the rational principle is like the

superstructure, the spiritual principle like the things in the house, and conjunction with the Lord is like inhabitation." (D. L. W. 330.)

"All things created by the Lord are uses," says Swedenborg, and as to the uses for nourishing the body he says: "Uses created for the nourishment of the body are all things of the vegetable kingdom which are for meat and drink, as fruits, berries, seeds, pulse, and herbs; and all things of the animal kingdom which are eaten, as oxen, cows, calves, deer, sheep, kids, goats, lambs and their milk; also fowls and fishes of many kinds."

"There are indeed many things which are not used by man; but superfluity does not take away use, but causes uses to endure. There is also such a thing as abuse of uses; but abuse does not take away use, as the falsification of truth does not take away truth, except only in those who are guilty of it." (D. L. W. 331.) In other words, if a man eats or drinks any healthy article to excess, so that it harms and is not useful to him, it does not follow that the same food or drink would not be useful to him who uses it properly.

Thus far Swedenborg has been speaking only of good and useful articles for sustaining and nourishing the body, and of their legitimate use and abuse; but he now comes to speak of a totally different class of substances, or of "evil uses," of which he says:

"Good uses are from the Lord, and evil uses are from hell. Evil uses were not created by the Lord, but that they originated together with hell. All goods which exist in act are called uses, and all evils which exist in act are called uses, but the latter are called evil uses, and the former good uses. Now as all goods are from the Lord, and all evils from hell, it follows, that no other than good uses were created by the Lord, and that evil uses originated from hell. By uses, which are treated of in particular in this article, all things that appear on earth, as animals of all kinds and vegetables of all kinds; of both the latter and the former, those which furnish use

to man are from the Lord, and those which do hurt to man are from hell." Among the evil uses referred to above he enumerates: "Wild beasts of all kinds, as serpents, scorpions, dragons, crocodiles, tigers, wolves, foxes, swine, owls of different kinds, bats, rats and mice, frogs, locusts, spiders, and noxious insects of many kinds: hemlock and aconite, and all kinds of poison, as well in herbs as in earths; in a word, all things that do hurt and kill men; such things in the hells appear to the life, just like those on the earth and in it. It is said that they appear there, but still they are not there as on earth, for they are mere correspondences of the lusts that spring from evil loves, and present themselves before others in such forms." (D. L. W. 339.)

Swedenborg again says: "The things that do hurt to a man are called uses, because they are of use to the wicked to do evil, and because they contribute to absorb malignities, and thus also as remedies. Use is applied in both senses, like love; for we speak of good love and evil love, and love calls all that use which is done by itself." (D. L. W. 336.)

So it will be clearly seen, from the above quotations, that there are in the world substances which are good and useful as articles of food and drink, which in themselves always have a good correspondence—they are always good uses, for they are among the good gifts of God; we may abuse them, but we cannot convert them into evil uses—they are still good. So it is equally clear, from the above quotations, that we have another class of substances, which, when used as food and drink, are always evil uses—evil in themselves, for they originate from hell we are told; and even though they may contain some materials which may nourish the body of man, as most poisonous vegetables do, as a whole they are poisonous and injurious, and never in health can we use them without violating the laws of our being, and the plain philosophical teaching of the New Church. Can anything be clearer than this? Further on in this work it will be shown that fermented wine, whisky, and other intoxicating drinks are poisons; and, consequently, that they are, according to the philosophy of the New Church, from hell. Of no other sub-

stance, or article ever used as drink or food have we such long continued historical records, both secular and sacred, showing that it harms and kills men when used as a beverage, as we have in the case of fermented wine.

How clear it is, that when Swedenborg says that: "Falses from evil may be compared to such wine and strong drinks as induce drunkenness," and *Words for the New Church* assures us that "comparisons when employed by Swedenborg are correspondences"—that the Academy's editors are correct, in this instance, at least—but, hereafter we shall show, whether this doctrine is to be accepted as true or not, how far they come short of correctly applying it in another comparison which they have selected from Swedenborg's writings, to justify the use of fermented wine, whisky, and other intoxicating drinks.

We repeat, in substance, that intoxicating drinks, even the single article of fermented wine, has hurt and killed more of the human family than all other poisons or evil uses pertaining to food and drink put together. It has done it more insidiously, more cruelly, and has perverted the passions and appetites of men immeasurably more than all other poisons. It has caused more wretchedness, poverty, domestic unhappiness, and crime than all other poisons put together. It so clearly belongs to the evil uses, which Swedenborg assures us have their origin from hell, that it seems strange that any intelligent New Churchman should for a moment claim that fermented wine is a good and useful article to drink, when in health. In sickness the chemical elements of fermented wine may be curative in rare instances. Chemistry shows conclusively that it is in no true sense the fruit of the vine; that almost all of the organized substances contained in the juice of the grape have been either partially or totally destroyed, precipitated, changed, and perverted by leaven or ferment. Can an evil substance, like leaven, bring forth good fruit? But as several New Church writers have denied that fermented wine and alcohol are poisons, the author will consider this subject at length in the next chapter.

Good, pure, clean water, the unfermented blood of the grape, wine or must, as it flows from the press, unfermented new and old wine, good sound wheat and other grains, suitable for human food, and fresh meal and flour made from the same, sweet unleavened bread, good fresh mutton and beef from healthy cattle, and many other wholesome articles not here enumerated, when used as drink and food, supply the wants of the human body and give substance and thus strength, without causing any unnatural excitement or depression, or any disease peculiar to the article used, however freely it may be taken, and without causing any unnatural appetite which other healthy articles will not satisfy, and without requiring to be taken in gradually increasing quantities to satisfy the appetite for them, and which therefore in their action are not seductive, are all good uses, according to the philosophy of Swedenborg, and always have a good signification and correspondence, and they are never evil or bad uses, and they never have a bad signification or correspondence. But these good uses, as we have already intimated, may be abused, used to excess, or improperly used; but abuse, excessive or improper use does not destroy them as good uses, and they are still good uses, and have a good signification and correspondence, however much their abuse may injure the individual misusing them. Their improper use, abuse, or excessive use may have a bad signification, but the substances themselves never have, for they are the good gifts of God, and always correspond to truths and good affections. Swedenborg says: "As meats and drinks recreate the natural life, so good affections and genuine truths corresponding to them recreate the spiritual life." (Swedenborg's Index to the A. C.)

On the other hand, water contaminated by arsenic, copper, alcohol or other injurious substances, or which is dirty and filthy from the presence of substances capable of causing disease or injury when drank, fermenting must and new wine, and fermented new and old wine, owing to their either being or having been polluted by fermentation and its poisonous product (alcohol), unsound or decaying wheat and other grains, sour or mouldy

bread, diseased or putrid beef and mutton, henbane, opium, the deadly nightshade, tobacco and other poisonous plants, when used as drink and food are always evil uses, and have a bad signification and correspondence, and are never good uses, and never have a good correspondence. Many of the above substances possess in an eminent degree all the characteristics of poisons, as the writer has shown elsewhere. This is especially true of all fermented and alcoholic drinks, opium, and tobacco, for they cause diseases peculiar to the substance taken, their use develops an unnatural appetite which healthy food and drink will not satisfy, and which no other substance in nature will satisfy, and they require to be taken in gradually increasing quantities to satisfy the appetite for them until a quantity which would kill several men not addicted to their use, may be taken with impunity by those who are accustomed to their use.

The above poisonous substances, or evil uses, may be applied to good purposes, and thus used, their *use* may, perhaps, have a good signification; for we are told that, during the process of regeneration, evil spirits flow into man's evil inclinations and excite them, and by so doing bring them before his mental vision, enabling him to see them, when, if he resists, overcomes and puts them away, such evil spirits have been useful to him; so poisonous substances taken into the physical body will excite diseases similar to those they will cause when taken by the healthy, and thus bring such existing diseases into view, or make them manifest to that living force which is ever active to preserve the health of the body, and if the latter reacts, overcomes and puts away such diseases, a good use is performed by these poisonous substances. But such good uses do not change the inherent quality of either the evil spirits, or of the poisons, the former are still evil and the latter are still poisonous. We should be careful and not confound evil with good or the false with truth. Poisonous substances, as food and drink, correspond to evils and falses, appropriated and imbibed, and, therefore, however useful for the cure of diseases they should never be used by man during health.

Now, brethren of the New Church, you who advocate, justify, and thus encourage the use of intoxicating or fermented wine, beer and distilled liquors, tobacco or opium, it is certainly difficult to see how it is possible for you to overthrow this grand philosophy of the Church, so rational and beautiful, and which is so clearly sustained by the analogy which exists between the action of fermented wine, beer, and alcohol, on the body and mind, and falses from evil on the soul. Before you can sustain your views, the philosophy of good and evil uses, as laid down by Swedenborg and the science of correspondences, must be overthrown, and his direct and positive comparison of fermented wine to falses from evil must be set aside.

If natural drunkenness corresponds to spiritual drunkenness, as it unquestionably does, is it not absolutely certain that the cause of natural drunkenness must correspond to the cause of spiritual drunkenness? Is it not a universal law that like effects from like causes flow? "Delirium in truths by falses is spiritual inebriation," "And they who falsify the Word are spiritually inebriated." (A. E. 887.)

"That to be drunk signifies to be insane in spiritual things from the falses of evil." (Swedenborg's Index to the A. E.)

Can anything be clearer than that such wine and strong drink as cause natural drunkenness correspond to falses from evil, which cause the spiritual inebriation or insanity to which natural drunkenness corresponds?

There is but one substance in nature that causes natural drunkenness, and that is alcohol wherever found, be it in whisky, fermented wine or beer—it therefore corresponds to the falsification of the Word from evil.

### DOES ALCOHOL CORRESPOND TO FAITH ALONE?

It has been thought by some that distilled spirits, or alcohol, corresponds to faith alone; but that this is not correct is manifest, for fermentation destroys substances in the wine which correspond to good, and even pollutes the water which corresponds to truth, with its own vile product, alcohol; and even the de-

lightful aroma of the natural wine is perverted into the flavor of alcohol; and the whole fluid, as to taste, smell, and appearance is changed, until there is simply a semblance of the original fluid. The separation of the alcohol from fermented wine by distillation may be compared with, and unquestionably corresponds to, the separation of all the appearances and semblances of truth, in the mind of the evil man before he goes to his final home in the spiritual world, when his falses are fully in harmony with his evils —in other words are pure falses—falses from evil. This view is abundantly sustained by the testimony of Swedenborg, for he declared that whisky was a pernicious drink, and that the immoderate use of spiritous liquors would be the downfall of the Swedish people; and he compares, as we shall see, such wine and strong drink as will cause drunkenness to falses from evil.

But we are often guilty of separating what God has joined together for the sustenance of the material body, which unquestionably corresponds to the separation of faith from charity, for it is a natural result that spiritual perversions should ultimate themselves in natural perversions. As we have seen, the philosophy of the New Church teaches us that natural substances which sustain the body, correspond to goodness and truth which sustain the spirit; and, of course, the perversions of the former must correspond to the perversions of the latter; and we shall see that all of the effects of the natural perversions correspond to the effects of the spiritual perversions. The light and heat of the sun flow down to man as one vitalizing power; but separate the light from the heat by blinds and curtains, in a very slight degree, in rooms where women and children dwell, and the effects are soon manifest, which are not exactly in the line of active diseases which result from any poisonous substance, but rather show want or starvation; the eyes become weak and are often troubled with symptoms of amaurosis or paralysis of the optic nerve, which result from the want of light, the blood becomes thin and watery, and the skin puts on a pale and lifeless appearance and the whole body languishes for the want of light, but no specific disease results from this cause; although it is true that the individual thus

deprived of light is more susceptible to the action of any prevailing cause of disease than those who are accustomed to the full light of day. Even the beneficent sunlight may be perverted by a lense until it will destroy the eyes and burn the body.

Take new wine, or the unfermented juice of the grape. If we were to separate the water and sugar from the albumen and other substances contained therein, they would still be good and useful substances and not poisons, but as while a man might live on the expressed juice of the grape he would starve to death on such separate fluid, for it would not contain all the substances necessary to nourish the structures of the body; so the spirit of man cannot live upon truth alone and the delight which flows therefrom; his affections must be nourished. The correspondence which exists in every particular is wonderful! Although alcohol is the result of the absolute perversion and destruction of sugar by fermentation, yet take only the pure sugar and water from the new wine and the sugar will never ferment, for fermentation always commences in the gluten which nourishes the body as good does the soul, and from thence extends to the sugar. So before falses can seriously pervert the understanding the affections must be perverted; and when a man, to justify the unlawful gratification of his appetites and passions, searches the Word and the Writings, and perverts the truths therein from their true meaning, and thus makes evils allowable to him, he becomes a spiritual drunkard, as Swedenborg tells us; and if the evil justified is the use of intoxicating drinks, he is very liable, as we all know, to become a natural drunkard: when the destruction and wreck of heavenly and natural life are complete. New Churchmen will do well to carefully consider this whole subject in the light of correspondences; and if, first laying aside preconceived opinions, they will do this, they cannot well mistake the truth and their duty.

There is another habit of separating what God has joined together for human sustenance and food, which is well worthy of our most serious consideration. We allow the miller to take wheat, that noblest of all grains for human food, which contains all of the materials required to nourish the human body, per-

haps more perfectly than any other substance—and bolt it with the utmost care, and to cast away in the form of shorts and bran most of the gluten, phosphates, etc., required to give substance and strength to the body, reserving simply the superfine flour, composed principally of starch, which is analogous to sugar and easily converted into sugar, and is, like the latter, useful to warm the body, and indirectly to produce fat when used as food. Now, this superfine flour is not a poison, and causes no specific disease peculiar to itself when used, although dyspepsia frequently results from its use, but it is owing to excess and not to quality; for starch, like sugar, must be converted or rather perverted by leaven into alcohol before it becomes a poison, or is capable of causing drunkenness. If the stomach is filled with starch when it should have a due proportion of other food, we can readily understand why, from such excess, indigestion results.

This separation, as far as is practicable, of starch from the portion of the wheat which nourishes the bones, muscles, brain, etc., and the attempt to live on superfine flour alone, may be compared to the separation of faith from charity, and the attempt to build up a heavenly life by faith alone; and it is unquestionably one of the perversions of a consummated Church, and the most fearful consequences follow, but not directly in the line of disease, for starch is not, as we have said, a poison; but bread enters so largely into the food, especially of the young, that when children use bread from superfine flour, and fill their stomachs with such bread, the most important structures of their bodies are actually starved; and they would starve to death, were it not for the milk, potatoes, etc., which they eat in addition to such bread; and, as it is, they are often half-starved. The bones, with children thus fed, do not obtain the nourishment they need, and therefore such children are often troubled with bowing and other deformities of the legs, their spines are not unfrequently crooked, their jaws imperfectly developed, consequently their teeth are crowded, and the teeth with many children are so imperfectly developed that they decay and are often lost during childhood and youth, instead of lasting during life as they manifestly should, and would if men were living

an orderly life. The muscles are thin and flabby, and therefore lack strength; the brain is not duly nourished, consequently instead of mental strength, the mind is irritable, peevish and dissatisfied. The child may be fat, for starch, as has been intimated, may contribute to that end, when other structures are half-starved.

A writer in *The Nineteenth Century* says, in regard to white or brown bread: "The earliest agitator in the matter observed two years ago, when travelling in Sicily, that the laboring classes there live healthily and work well upon a vegetable diet, the staple article of which is bread made of well ground wheat-meal. Nor are the Sicilians by any means the only people so supported. 'The Hindus of the Northwestern Province can walk fifty or sixty miles a day with no other food than *chapatties*, made of the whole meal, with a little *ghee* or Galam butter.' Turkish and Arab porters, capable of carrying burdens of from four hundred to six hundred pounds, live on bread only, with the occasional addition of fruit and vegetables. The Spartans and Romans of old time lived their vigorous lives on bread made of wheaten meal. In Northern, as well as Southern climates, we find the same thing. In Russia, Sweden, Scotland, and elsewhere, the poor live chiefly on bread, always made from some whole meal—wheat, oats or rye—and the peasantry, of whatever climate, so fed, always compare favorably with our South English poor, who, in conditions of indigence precluding them from obtaining sufficient meat food, starve, if not to death, at least into sickliness, on the white bread it is our modern English habit to prefer. White bread alone will not support animal life. Bread made of the whole grain will. The experiment has been tried in France by Magendie. Dogs were the subjects of the trial, and every care was taken to equalize all the other conditions—to proportion the quantity of food given in each case to the weight of the animal experimented upon, and so forth. The result was sufficiently marked. At the end of forty days the dogs fed solely on white bread died. The dogs fed on bread made of the whole grain remained vigorous, healthy, and well nourished."

When the light and life of the New Jerusalem begin to be

truly received by men, and to influence their lives, not only will such poisonous substances as intoxicating drinks, tobacco, and opium, which, according to the philosophy of the New Church, have their origin from hell, and not from the Lord, cease to be used by healthy men, but also such miserable shams as dark rooms, small waists, and superfine flour will disappear forever. Are not evils which result from perverted appetites and vanity, and which are the cause of deformity, disease, insanity, the most intense suffering, poverty, drunkenness, crime, and the premature death of such vast multitudes of our race, of sufficient moment to require the attention of our New Church clergy and periodicals? To shun such evils as sins against God would seem to be the first duty of every one who is thus transgressing His laws; but is it not the paramount duty of the teacher of public and private morals to shun them as sins, and to make every effort in his power to destroy the cause of evil? And since divine things with the people are provided by the Lord through the clergy and the press, are the clergy doing their duty when they either ignore or directly countenance the use of intoxicating liquors as beverages?

Turning to a recent number of the *Messenger*, a periodical of the New Church, the writer finds not the slightest allusion to any of the above evils, but he does find, under the head of "Essays," a lengthy article on; "The Relation of Ministers to the Organization of the Church," with the promise of three more articles or installments of the same essay in succeeding numbers of the paper. Well, this reminds the writer of a story, as his old friend Dr. Douglas used to say. A man, from advancing years and the infirmities which old age sometimes brings, had become somewhat childish and so feeble as not to feel able to attend church. On a very pleasant day, feeling unusually well, he determined to attend. On his return from church, he was asked how he liked the minister and the sermon. With great enthusiasm he replied that the minister was a wonderful man, and his sermon was the finest sermon he had ever heard, so learned, useful, and so eloquently delivered. Well, inquired his friend, what was the subject of his discourse: "Why," he replied, "It was all about his salary."

## CHAPTER II.

### IS ALCOHOL A POISON?—CONSEQUENTLY, IS FERMENTED WINE, OWING TO THE PRESENCE OF ALCOHOL, ALSO A POISON?

THE writer, in his tract on "Pure Wine," etc., presented somewhat hastily the evidence that alcohol, wherever found, when taken into the stomach is a poison; and one of the most fearful and deadly of all the poisonous substances in the world, producing dreadful effects, not only upon the body—causing some of the most serious and fatal of the diseases to which the physical system is liable—but also upon the mind of man, causing unnatural excitement, and consequent mental depression, delirium and insanity; and that the specific action of alcohol, above all other poisons, is to excite the perverted passions of man to an extent which very frequently results in the commission of the most horrible crimes, which men would rarely commit when not under the influence of this poison. He also called the attention of the reader to the fact that no healthy article of food or drink ever produces upon the body and mind of man the slightest approach to any such direful effects—that poisons, and poisons alone, produce such effects; healthy food never. He also called the attention of the reader to the origin of alcohol, to the fact that it originates from the destruction of sugar, a good and useful article of food corresponding to spiritual delights, by leaven which "signifies the evil and the false, which should not be mixed with things good and true;" and that in every respect the action of alcohol on the body and mind is analogous to the action of falses upon the soul. First: That it causes specific unnatural effects, like falses which pervert the understanding of man, and encourage and justify his evils. Second: That it causes a specific unnatural appetite, like falses from evil which excite to specific evils which no natural or orderly food, nor even any other poison

or evil ever satisfies. Third: It requires to be taken in increasing quantities to satisfy the demands of the appetite and of the organism which have been perverted by it, until many times the quantity a man—accustomed to healthy food only—cannot take without destroying life, can be used with impunity; precisely as falses from evil lead the innocent man to and from the commission of slight crimes, at which his conscience revolts, gradually, step by step, to the commission of the most terrible crimes, and justify him in the same, until his spirit is so perverted that an orderly life and the pleasures arising therefrom, satisfy not; and down, down the broad road he rushes, regardless of every thing and everybody, precisely as does the drinker of alcoholic and fermented drinks. Fourth: It palliates the suffering which it has caused, which the Lord permits to follow in the physical organization, to remind the man that by its use he is violating the natural laws of his being—in other words, it quiets and dulls his physical conscience, precisely as the repetition of acts which are known to be evil, quiets and dulls the spiritual conscience of man, until it is seared, and the individual becomes reckless and lost.

We also called the attention of the reader to the chemical changes which are wrought by fermentation upon good wine, the pure juice of the grape—the fruit of the vine—of which our Lord and His disciples drank when He was partaking the Passover cup at the Last Supper. We showed that leaven or ferment in its onslaught upon good wine—which contains in a wonderful manner, most perfectly united by the Lord, all the constituents required to nourish the material body—tends to pervert and destroy the organized substances which nourish the material body as good does the soul, and, to the extent the process of fermentation is carried, it actually destroys the sugar, so delightful to the unperverted taste, and converts it into carbonic acid gas, a gas which we cannot breathe without risking or destroying life, and alcohol, a poisonous liquid, which we cannot drink without great danger to health, reason, and life.

Another source of positive information that alcohol is a poison

is derived from the results which follow, when one who has been accustomed to its use, attempts to stop taking it, and to substitute other drinks in its place, specific suffering follows even to *delirium tremens*, which is characteristic of this poison. The substitution of one article of healthy drink or food for another never causes such specific symptoms or suffering.

Now, it would certainly seem that no intelligent man, especially no New Churchman, who has any knowledge of the science of correspondences, and of the philosophy contained in the Writings of Swedenborg, and who has read his Bible carefully, can for a moment question the poisonous character of alcohol. But, as we shall bring the testimony of the Word of the Lord, and of the Writings of Swedenborg, when we come to speak of the two kinds of wine, we will refer the reader to the following chapter for further testimony from the above sources, and will here refer to the testimony of distinguished writers, in all ages, aside from that contained in the Bible. We will first give the testimony of ancient writers before and about the time of the commencement of the first Christian Church. For many of the historical facts, quotations and records contained in this chapter, we are indebted to a recent work, by Rev. G. W. Samson, D. D., on the "Divine Law as to Wines," just published.

"Porphyry, quotes from a lost work of Chæremon, librarian at a sacred college in Egypt under the Cæsars, this historic record: 'Some do not drink wine at all, and others drink very little of it, on account of its being injurious to the nerves, oppressive to the head, an impediment to invention, and an incentive to lust.'

"In the 'Hieratic Papyri,' or records of Egyptian priests, found on paper made from the stem of the water-lily (Anasti, No. IV., Let. xi.) is this record of the address of an Egyptian priest to a pupil who had become addicted to the use of the beer of Lower and the wine of Upper Egypt: 'Thou knowest that wine is an abomination. Thou hast taken an oath as to strong drink, that thou wouldst not take such into thee. Hast thou forgotten thine oath?'

"The laws of the Brahmins of India, embodied in the twelve

chapters of the Institutes of Menu, declare that, among persons to be shunned in society is 'a drinker of intoxicating spirits.'

"Zoroaster declares that 'Temperance is the strength of the mind; a man is dead in the intoxication of wine.'

"The Medes, succeeding to the Assyrian or Babylonian kingdom, began as a people strictly abstinent from intoxicating wine. Their degeneracy through luxury is portrayed by Xenophon in his 'Training of Cyrus,' in a picture which will ever be quoted as a gem of graphic sketching. Young Cyrus, coming from his Persian home to visit his grandfather, Astyages, King of Medea, came to have a moral aversion to the king's cup-bearer, because of his office. The king remarking upon it, Cyrus proposed to act the cup-bearer; and with a napkin on his shoulder presented the cup to the king with a studied grace that charmed the fond old man. When, however, the king observed that young Cyrus did not, before presenting the cup, first pour some of it into his left hand and taste it—a custom rendered necessary as a safeguard against attempts at assassination by poison put into the king's wine-cup—Astyages said, 'You have omitted one essential ceremony; that of tasting.' 'No,' replied Cyrus, 'it was not from forgetting it that I omitted that ceremony.' 'For what, then,' asked Astyages, 'did you omit it?' 'Because,' said Cyrus, 'I thought there was poison in the cup.' 'Poison, child!' cried the king; 'how could you think so?' 'Yes, poison, grandfather, for not long ago at a banquet which you gave to your courtiers, after the guests had drunk a little of that liquor, I noticed that all their heads were turned; they sang, shouted and talked they did not know what, and even you yourself seemed to forget that you were king and they were subjects; and when you would have danced, you could not stand on your legs.' 'Why,' asked Astyages, 'have you never seen the same happen to your father?' 'No, never,' said Cyrus (Cyrop. B. I.)

"Who could have supposed that this same Cyrus would himself be led to what was and still is called the temperate use of wine, and have led the Persian nation into a habit from which to this day they have not even as Mohammedans been redeemed! It

is worthy of special note that the very point of the English controversy between Dr. F. R. Lees and Rev. A. M. Wilson turns on the *early abstinence* of Cyrus and his subsequent yielding to the seduction inseparable from high position, ease and luxury. The same Xenophon records that Cyrus in his manhood said, on a long march, to his officers: 'Collect wine enough to accustom us to drink only water; for most of the way is destitute of wine. That we do not, therefore, fall into disease by being left suddenly without wine, let us begin at once to drink water with our food; after each meal drink a little wine; diminish the quantity we drink after eating until we insensibly become water drinkers: for an alteration little by little brings any one to bear a total change' (Cyrop. vi. 2). Xenophon, himself, a little later in life, encourages his troops by saying, that their sobriety made them an overmatch for their wine-drinking foes (Cyrop. vii. 5). The lesson is manifest. Herodotus further states that Cyrus by strategy overcame the fierce Massagetae; enticing the young prince and his officers, at a banquet given them, to drink deeply, while he and his generals only pretended to drink; and then attacking their army while their officers were intoxicated. This unworthy act led the queen-mother to remonstrate with Cyrus to this effect: 'When you yourself are overcome with wine, what follies do you not commit! By penetrating your bodies it makes your language more insulting. By this poison you have conquered my son; and not by your skill or your bravery.'

"When Alexander, the cultured pupil of Aristotle, transformed into the autocratic military conquerer, was seen at thirty to be in danger from wine-drinking, a physician named Androcydes, Pliny tells us (Nat. Hist. xiv. 5) wrote to him, begging him to avoid wine, since it was 'a poison.'

" Pliny closes this book (c. 28) with one of the most eloquent of total-abstinence appeals ever penned or uttered. 'How strange,' he exclaims, 'that men will devote such labor and expense for wine, when water, as is seen in the case of animals, is the most healthful (*saluberrimum*) drink; a drink supplied, too,

by nature; while wine takes away reason (*mente*), engenders insanity, leads to thousands of crimes, and imposes such an enormous expense on nations.' He says that confirmed drinkers 'through fear of death' resulting from intoxication, take as counteractives 'poisons such as hemlock' (*cicutam*), and 'others which it would be shameful to name.' 'And yet,' asks he, 'why do they thus act?' The drunkard never sees the sunrise; his life by drinking is shortened; from wine comes that pallid hue, those drooping eyelids, those sore eyes, those trembling hands, .... sleep made hideous by furies during nights of restlessness; and as the crowning penalty of intoxication (*præmium summum inebrietatis*) those dreams of beastly lust whose enjoyment is forbidden.' He adds that many are led into this condition 'by the self-interested advice of physicians who seek to commend themselves by some novel remedy.'

Coming down to the second century in the writings of Pseudo Justin, we read:

"Wine is not to be drank daily as water ..... Water is necessary, but wine only as a medicine. He shows the absurdity of the plea that wine heats the body in winter and cools it in summer; and says: 'It is admitted that wine is a deadly poison' (*pharmakon thanasimon*). In using it, he adds, 'We abuse the work of God.'

Clement of Alexandria, who lived at the close of the second century, says:

"I admire those who require no other beverage than water, avoiding wine as they do fire. From its use arise excessive desires and licentious conduct. The circulation is accelerated, and the body inflames the soul."—*Divine Law as to Wines.*

Coming down to our own time, we know of no standard work on the effects of medicines or on poisons which does not recognize alcohol as a poison. In the United States Dispensatory we are told that: "As an article of daily use, alcoholic liquors produce the most deplorable consequences. Besides the moral degradation which they cause, their habitual use gives rise to dyspepsia, hypochondriasis, visceral obstructions, dropsy, paraly-

sis, and not unfrequently mania. When taken in large quantities, alcohol, in the various forms of ardent spirits, produces an apoplectic state, and occasionally speedy death; the face becomes livid or pale, the respiration stertorous, and the mouth frothy,and the sense and feeling are more or less completely lost."

All books on medical jurisprudence treat of "Poisoning by Alcohol," and we have but to look around us on every hand to behold the sad effects of this poison. We have brought the testimony of the ancient writers to prove that fermented wine was by them regarded as a poison, and it was a poison then and now, because it contained alcohol.

The most distinguished English authorities declare:

"We have all been in error in recommending wine as a tonic. Ardent spirits and poisons are convertible terms."—*Sir Astley Cooper.*

"Reduction of animal heat is the special action of this poison." —*Dr. Richardson.*

"Its constant use in moderation injures the nervous tissue, and is deleterious to health." "A man may very materially injure his constitution short of drunkenness," "It degenerates the tissues and impairs the intellect."—*Sir W. Gull.*

While even the Roman Catholic Cardinal Manning, of England, urges that entire abstinence from all intoxicants is the only hope of saving the Anglo-Saxon and Celtic races from physical degeneracy, three of our New Church periodicals are striving to justify the use of intoxicating wine; and one of them even advocates the drinking of whisky, which Swedenborg declares a pernicious drink; and this, notwithstanding Swedenborg compares such wine and strong drinks as cause drunkenness to falses from evil. Alas! Alas! for the organized New Church. May God protect it from the fearful evil of wine-drinking, and consequently from drunkenness. All experience shows, as well in the New Church as in other churches, and among Gentiles, that so long as intoxicating wine, having its origin, as we have seen, from hell, is drank, drunkenness, folly, wretchedness and insanity will follow in a fearful number of cases; and as we

shall show from the ablest medical testimony in the world, few, if any, will ever escape unharmed who use such a beverage, however moderately.

Even the common sense of the world, as manifested in its poetry, has recognized the fact that wine and other intoxicating drinks are poisons. Shakspeare, Milton, and Pope repeatedly proclaim this most important truth, in lines ever memorable:

"Bacchus that first from out the purple grape
Crushed the sweet poison of misused wine."

"Oh, that men should put an enemy in
Their mouths to steal their brains!"

"Oh, thou invisible spirit of wine,
If thou hast no name to be called by,
Let us call thee devil!"

"In the flowers that wreathe the sparkling bowl
Fell adders hiss, and poisonous serpents roll."

"The brain dances to the maddening bowl."

"They fancy that they feel
Divinity within them breeding wings."

And yet, exclaims the Rev. ————, in a sermon printed in a recent number of the *Morning Light:*

"It is wrong for a New Churchman to teach that wine and other liquids containing alcohol are in themselves poisons."

Wrong, indeed, is it to teach this truth, when the Word of the Lord, the writings of the Church, science and all history, teach that such liquids are the most fearful and destructive of all poisons! affording, according to the writings of the New Church, a plane for influx from the hells, when they pollute, disease, and kill both body and soul. Again, says our reverend brother:

"If the question now be asked, How may we as New Churchmen best promote the cause of temperance in this world? The answer is plain, let every New Churchman begin with himself, and let him resolve solemnly never to exceed the limits of strict temperance in the use of fermented liquids."

Does not the reverend gentleman know, with the example of the victims of such habits as he recommends lying all around him, that no young man ever took his first glass of intoxicating wine without resolving never to become a drunkard; but that step by step he is lured on by this seductive fluid, only drinking what he finds is actually necessary to satisfy the demands of his appetite and of his perverted organization, and at last when he is shocked and angered at the intimation that there is danger of his becoming a drunkard, that it is then generally too late; that the first glass has wrought its deadly work, and he is no longer in the same state of freedom as when he took that? Does the reverend gentleman not know that every drunkard, who is not absolutely lost to all sense of right and shame, after he has had a drunken spree, or *delirium tremens*, during which his stomach has revolted at the approach of renewed potations of the poison, when he takes his first glass, resolves, oftentimes, as we well know, with prayers and supplications to the Lord for help, that he will only take an occasional glass—only "drink temperately?" but that first glass, voluntarily taken, affords a plane for influx from hell, and he might as well attempt to stem the current of Niagara, forty feet above the cataract, in a birch bark canoe, as to attempt to stay his appetite until he has had another drunken bout.

But with much that is erroneous, our reverend brother states some truths, and among them he says:

"Our allegiance as members of the New Church is due to the truth, to the plain, unvarnished truth, as this is taught in the letter of the Divine Word, illuminated by true doctrine."

But, he says again:

"The cause of intemperance is not in the body, but in the spirit; it is, in fact an outward bodily habit, resulting from a perverted spiritual state. Natural drunkenness, or an intoxicated state of the body and its senses, is injected into men and women in this world by spirits in the other world who are in a state of spiritual intoxication; then partaking of wine or other spirituous liquids, he transgresses the limits of temperance and becomes intemperate."

Cannot our New Church brother see that this statement, as a

whole, as he presents it here, and elsewhere in his sermon, is not correct? The natural substances around us, Swedenborg shows, derive their very quality and life either from the Lord or from hell. All substances which do hurt and kill men originate from hell, we are told by the Swedish seer. Now it should be perfectly clear to our brother that natural drunkenness can only be caused by a substance or fluid which is a natural receptacle of, and derives its quality and life from, those false views springing from perverted affections which constitute spiritual drunkenness, and this is beyond question alcohol in some form. One-half, more or less, of the people of the United States never use intoxicating drinks, and there is not a single drunkard to be found among this 25,000,000 of people. They may drink all the water or milk, or even vinegar, they please; they can never become drunkards, so long as they abstain from alcohol in every form. Many of them may be spiritual drunkards, and doubtless some of them are, but they are not natural drunkards—not one of them—any more than a man who hates, covets, or envies, is a natural murderer. Before he becomes a murderer he must use some physical agency capable of killing his fellow-man, it may be a club, pistol, knife, poison, or his tongue, by uttering foul words of slander; so long as he simply hates, and never uses any physical instrumentality for killing the material body, he can never become the murderer of the physical body of man; and hateful acts do not always kill a man, any more than the use of intoxicating drinks always cause drunkenness, or kill a man; but every hateful act, like every glass containing alcohol, is always injurious to the man who indulges in such perversions.

It is, then, only when, from a perverted state of either the understanding or will, the man forsakes healthy food, which nourishes and cheers without exciting, and partakes of the natural symbols of the falses which cause spiritual drunkenness, that natural drunkenness ever ensues. And a very important truth should here be borne in mind by every man and woman, before they allow themselves to partake of intoxicating drinks; and that is, that neither goodness, intelligence, nor ignorance, shields any one

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from a growing appetite, disease, and drunkenness, who partakes at all of the natural substances which afford a plane for the influx of spirits who are in states of spiritual drunkenness. It is not necessary that the individual himself should be in such a state, for the same quantity of fermented wine will cause drunkenness as soon in the case of a good and intelligent man, as with an evil and ignorant man. The serpent, or the sensual principle, seduces man, therefore the danger of wine-drinking. The advocates for the use of intoxicating drinks seem to forget these great truths; and further that there can be no spiritual reformation of man, which does not ultimate itself in the external life of man. Drunkenness can never cease until men stop drinking intoxicating drinks, as all history proves, any more than murders can cease until men stop using deadly instruments and bad words. The evil must first be resisted in external act, from the standpoint of conscience; we must first stop doing evil, then we may be able to stop thinking, and only after that can we stop willing evil. Such is the order of regeneration as taught in the writings of the New Church. Stop drinking intoxicating drinks, and drunkenness inevitably ceases; and such evil spirits as are spiritual drunkards, having no natural medium through which to flow into the external life of man, men will be left in freedom from such influx; and then, and not till then, we may hope and expect that spiritual drunkenness will begin to cease on earth; but the work must commence at the bottom, on the natural plane, from spiritual motives. In other words, we must shun the use of those drinks which cause natural drunkenness, as a sin against God; their use violating the laws of health, both in our physical and spiritual organizations. This is our first duty, if we would avoid either natural or spiritual drunkenness.

Since writing the above, we are happy to find, in the columns of the *Morning Light*, an earnest remonstrance by Mr. T. Platt, of Burslem, England, against the promulgation of such erroneous and pernicious views on this subject as are contained in the sermon under consideration. We will add the closing paragraph:

"The good —— —— would almost seem to have temper-

ance work upside down in his mind. The abstainer has *seen* the *fiend, conscience* has *felt* the *sin* before heaven, and the *internal bond* of a high, holy, and pure resolve has ultimated itself in the *external vow* and work for the dethronement of the demon, and its banishment by prohibition, if possible, from inside of old England's national cup and platter, that the outside thereof may also be clean and fair to the eyes of the peoples of the earth. Thousands of honest men and true have coupled *true temperance* with a sincere acknowledgment of the Lord's truth and power, and have thereby overcome its spiritual cause! The text (resplendent in its own truth), but ill-aimed for once from the discourse it was to give effect to, merely glances along the precipitous heights of moderation, but touches not the temperance tower of refuge, which, basking in the warm rays of love to God and man, still stands a mighty reclaiming power from that spirit of evil whose potent spell 'unmans man, unwomans woman, turns the mother's milk into a monster's venom, fires men to do things they would revolt from in their serener moments,' and, let me add, peoples the hells! Permit me, then, with the memory of a sire a victim to the curse, the cares of a ruined family devolving upon me in consequence, the still uneffaced years of misery which marked the track from the 'allowed' moderation to a grave as yet scarcely closed, to appeal to —— —— in the name of love and pity not to again publish a discourse on this question which may be grasped as an excuse by some poor brother unconsciously nearing the dreadful vortex! There is, alas! too much truth in the homely lines of the Preston poet, who wrote—

'Ye men of sups and little drops,
Ye moderation muddlers,
Ye are the men that raised the seed
Of regular drunken fuddlers.'"

## MODERATION FALLACY.

In concluding what we have to say of alcohol and fermented drinks, as poisons, we cannot do better than quote a few passages from the writings of Dr. Benjamin Richardson, of England, who,

has unquestionably observed and experimented more carefully, and for a longer period of time, on the action of alcoholic drinks on the body and mind than any other man. Speaking of "The Moderation Fallacy," he says:

"This thought leads me to add a word on what is called the practice of moderation in the use of alcohol. I believe the Church of England Temperance Association is divided by two lines, one of which marks off total abstainers, the other moderate indulgers. I am one of those who have once been bitten by the plea of moderate indulgence. Mr. Worldly Wiseman, with his usual industry, tapped me on the shoulder, as he does every man, and held a long and plausible palaver on this very subject. If I had not been a physician he might have converted me. But side by side with his wisdom there came fortunately the knowledge which I could not, dare not, ignore, that the mere moderate man is never safe, neither in the counsel he gives to others, nor in the practice he follows for himself. Furthermore, I observe as a physiological, or perhaps, psychological, fact, that the attraction of alcohol for itself is cumulative. That so long as it is present in a human body, even in small quantities, the longing for it, the sense of requirement for it, is present, and that as the amount of it insidiously increases, so does the desire.

"The mere question of the destructive effect of alcohol on the membranes of the body alone would be a sufficient study for an address on the mischiefs of it. I can not define it better, indeed, than to say that it is an agent as potent for evil as it is helpless for good. It begins by destroying, it ends by destruction, and it implants organic changes which progress independently of its presence even in those who are not born.

"In my address delivered last year in the Sheldonian Theatre, at Oxford, I spoke almost exclusively on the facts connected with the action of alcohol on the body. It seems to me befitting, if on the present occasion I touch more particularly on the facts connected with *the action of alcohol on the mind.* Before, however, I pass to this particular topic, it may be advisable to epitomize the matter of the Oxford essay, so that those, and they

must be many here, who have not read that essay, may follow the present argument dealing with mental phenomena, from the argument which was based on the study of physical phenomena.

"In that essay I endeavored to show from the experimental evidence I had previously collected, that alcohol, when it finds its way into the living body, interferes with the oxidation of the blood; that it interferes with the natural motion of the heart; that it produces a paralyzing effect on the minute circulation of the blood at the point of the circulation where the quantity of the blood admissible into the tissues ought to be duly regulated; that habitually used in what some—indeed, the majority of those who indulge in alcoholic drinks—consider a moderate quantity, it impedes the digestive power; that it induces organic changes ending in organic diseases of vital organs, such as the liver and kidneys; that it leads to similar changes in the great nervous centres, and to destruction of nervous function, ending in paralysis.

"I further indicated, in the address to which I refer, that alcohol has no claim whatever to be considered a supporter of the animal temperature, and no claim whatever to be thought a supporter of muscular power. On the contrary, that, from the moment a physiological effect is produced in the body by alcohol and onward, so long as the effect is kept up by the addition of the agent to the body, the animal heat, the nervous control over the muscles, and the independent power resident in the muscles themselves, begin and continue to decline, until at last the body, cold and senseless, falls to the ground, checked only by its own utter helplessness, and, as it were, living death, from imbibing the last drops that would make the death absolute. From all these facts I reasoned that alcohol could not, in any sense whatever, be, scientifically, set down as a food for man or any other animal; that it could not be set down as a necessity for man or any other animal; that, useless as food, it is mischievous as a luxury; and that, indulged in as a luxury, it is far too dangerous a destroyer to be entrusted to the general management of mankind, or to the hands of those who, because of its luxurious temptations, fall under its power.

ACTION OF ALCOHOL ON THE MIND.

"As I have moved among those who are physically stricken with alcohol, and have detected under the various disguises of name the fatal diseases, the pains and penalties it imposes on the body, the picture has been sufficiently cruel. But even that picture pales as I conjure up, without any stretch of imagination, the devastations which the same agent inflicts on the mind. Forty per cent., the learned superintendent of Colney Hatch, Dr. Shepherd, tells us, forty per cent. of those who were brought into that asylum during the year 1876, were so brought because of the direct or indirect effects of alcohol. If the facts of all the asylums were collected with equal care, the same tale would, I fear, be told. What need we further to show the destructive action of this one instrument of destruction on the human mind? The Pandemonium of drunkards: the grand transformation scene of that pantomime of drink, which commences with moderation! Let it be nevermore forgotten by those who love their fellow-men until, through their efforts, it is closed for ever.

"For the work that comes of the mind and that comes out under pressure, no taste of alcoholic stimulation is necessary. Every such taste is a self-inflicted injury, and, what is more, an accumulating injury. The dose of alcohol which spurred the thought of to-day must be slightly increased to spur the thought of to-morrow to the same pitch. So on and on the evil goes, until at last the simple, and, as it was called, harmless dose, rises to the poisonous dose; until, with unnerved limbs, faltering memory, dull imagination, estranged feeling, enfeebled or even dismantled reason, the victim falls. Of all men, brain-workers are the men least able to bear up against the ravages of alcohol. Of all men they are the most liable to be deceived and played upon by this traitor, who enters the most precious treasury, the citadel of the mind. I hold that man as prematurely mad who defends the use of alcohol for himself on this ground of necessity. I hold that man as criminally mad who, knowingly, prescribes alcohol on this foundation.

"On the other side the experience is unfortunately overwhelming in favor of the observation that the use of alcohol dulls the reasoning power, makes weak men and women the easy prey of the wicked and strong, and leads men and women who should know better into every grade of misery and vice. It is not poor repenting Cassio alone who cries out in agony of despair, 'Oh, that a man should put an enemy into his mouth to steal away his brains!' It is thousands upon thousands of Cassios who say the same thought, if not the same words, every day, every hour. I doubt, indeed, whether there is a single man or woman who indulges or who has indulged in alcohol who could not truthfully say the same; who could not wish that something he had unreasonably said or expressed under the excitation of alcohol had not been given forth.

"If, then, alcohol enfeebles the reason, what part of the mental constitution does it exalt and excite? It exalts and excites those animal, organic, emotional centres of mind which, in the dual nature of man, so often cross and oppose that pure and abstract reasoning nature which lifts man above the lower animals, and, rightly exercised, little lower than the angels. Exciting these animal centres, it lets loose all the passions, and gives them more or less of unlicensed domination over the whole man. It excites anger, and when it does not lead to this extreme, it keeps the mind fretful, irritable, dissatisfied, captious. The flushed face of the red-hot angry man, how like it is to the flushed face of the man in the first stage of alcoholic intoxication. The face, white with rage, and the tremulous, agitated muscles of the body, how like both are to the pale face and helpless muscles of the man deep in intoxication from alcohol. The states are not simply similar, they are identical, and the one will feed the other."

The young man in his path of life has no worse enemies to encounter than temperate drinkers, more aptly named by an Irishman who had himself once been one of them, "Beginners," and Dr. Crosby's temperance society the "beginners' society." The influence of the drunkard on the young amounts to little; but that of the beginner may be fearfully destructive. Well did

the wise men of old advise, that the society of such should be shunned.

It is well known to medical men that a man may have *delirium tremens*, and die from this disease, without ever having been what the temperate drinker calls drunk. Even clergymen not unfrequently witness such cases. Says the Rev. J. M. Van Buren:

"I have in my knowledge two cases of men dying from *delirium tremens* who were never known to be drunk; steady moderate drinking was the cause."

Are such men drunkards, or are they not? Can any one tell us where the line of demarcation between the so-called temperate drinker and the drunkard lies? Surely the chief responsibility for the drunkenness in the world lies with the "beginners," for if men never begin to drink, the race of drunkards will soon be extinct.

Speaking of those who attempt to justify the use of intoxicating wines from the Bible, the Rev. J. M. Van Buren, in his excellent work on Gospel Temperance, says:

"One stands appalled who thinks of the destruction of multitudes of our youth by the teaching and example of such men."

It is a fearful thing to pervert the truths of the letter of the Word, and the Revelations of the New Church, for the justification of the gratification of our perverted appetites and passions; and especially to teach others that such gratifications are right, and thus to lead the inexperienced into such perversions. The writer desires to call the attention of such of his brethren as use, justify, and advocate the use of fermented wines and other intoxicating drinks, to the following statement of Swedenborg:

"That the insanity signified by inebriation and by drunkenness in the Word is not from falses, but from truths falsified."—(Swedenborg's Index to the A. E. 1035.)

## CHAPTER III.

### TWO KINDS OF WINE.

THAT there are two kinds of wine spoken of in the letter of the Bible and in the writings of the New Church, the one always good and the other always evil and pernicious, will be evident to every reader who, without preconceived opinions, carefully reads his Bible and the Writings of Swedenborg. It is now, as we intimated in our tract with a few illustrations, perfectly clear, that during all the various periods when the Sacred Scriptures were written, the ancients were in the habit of preparing two kinds of wine, both of which were called wine; one kind fermented and intoxicating, and the other unfermented, and consequently unintoxicating; which was not only harmless, but a healthy and nutritious drink, and abundantly capable of making glad the unperverted heart of man. They also prepared a great variety of unfermented or unintoxicating wine; and by a great variety of methods which are carefully described by ancient writers, to three of which we alluded in our former tract. And, further, it is now evident that their best and most celebrated old wines were generally, if not always, unfermented wines. They had no distilled spirits to add to their wines to preserve them, as we have at this day, consequently, even if they had a desire to preserve their fermented wine, they would have found it difficult, with their imperfect vessels and casks, to have done so; for fermented wine, if not most carefully excluded from the air, so readily passes into vinegar, especially in warm climates; whereas they had no difficulty in preparing unfermented wine so that it would keep for years, and even for centuries, as we shall see from the testimony of ancient authors.

Now, kind reader, stop a moment and reflect. Here is a view of the wine question, abundantly sustained by the testimony

of disinterested ancient authors, and of the most distinguished writers of the early Christian Church, which reconciles all *apparent* contradictions to be found in the Bible and in the Writings of Swedenborg; and we ask, in view of the terrible evils you see around you, is it not worthy of your most serious and prayerful consideration? It is evident that there is no evil of external life so fearful in its consequences upon our race as the drinking of intoxicating wines. Consider the unnatural and depraved excitement, the diseases, and drunkenness which arise therefrom as naturally as a stream flows from its fountain. Is it not a duty which we owe to the Lord, our fellow-man and to ourselves, to examine this subject?

### TWO KINDS OF WINE RECOGNIZED IN THE WORD OF THE LORD, BOTH SPIRITUALLY AND NATURALLY.

If there are two kinds of spiritual wine recognized in the Word of the Lord, and in the writings of the New Church, we have a right to look for two kinds of natural wine; for the philosophy of the New Church teaches us that the spiritual is ever in the effort to ultimate itself in the natural. Then to the law and testimony:

"Wine and blood of grapes." (Gen. xlix. 11.) "Wine here," says Swedenborg, "denotes what is spiritual from a celestial origin," or "essential faith." (A. C. 1071.) "Wine in the Holy Supper signifies the divine truth of the Lord's divine wisdom." (U. T. 711.) There is no difficulty in bringing a large number of quotations, both from the Word and the Writings of Swedenborg, to show that good wine has a good signification; and is in every way a safe, good, and useful drink. This is admitted by all, therefore further illustrations at present are unnecessary, as there is no controversy on this point. But here, one class of New Church writers and teachers assume that there is but one kind of wine spoken of in the Word; and that is a good wine, having a good correspondence; and that it is never evil, or a poison in itself; but that it may become injurious, if excessively used, like any other healthy article of drink. But another class of teachers

and writers, and among them the present writer, claim that there are two kinds of wine; one unleavened, good and harmless, always having a good signification; the other leavened, poisonous, and destructive, always having an evil signification when mentioned in the Word of the Lord. "In all the passages where good wine is named, there is no lisp of warning, no intimation of danger, no hint of disapprobation, but always of decided approval. How bold and strongly marked is the contrast:

The *one* the cause of intoxication, of violence, and of woes.

The *other* the occasion of comfort and of peace.

The *one* the cause of irreligion and of self-destruction.

The *other* the devout offering of piety on the altar of God.

The *one* the symbol of the divine wrath.

The *other* the symbol of spiritual blessings.

The *one* the emblem of eternal damnation.

The *other* the emblem of eternal salvation."—*Bible Wines.*

"The distinction in *quality* between the good and the bad wine is as clear as that between good and bad men, or good and bad wives, or good and bad spirits; for one is the constant subject of warning, designated poison literally, analogically, and figuratively, while the other is commended as refreshing and innocent, which no alcoholic wine is."—*Lees' Appendix* (p. 232).

And we shall find that this view is abundantly sustained by the Writings of Swedenborg. He says, "Whereas several expressions in the Word have also a contrary sense, so also has wine; in which sense it signifies the false principle derived from evil." (A. C. 6377.) And, in strict harmony with this, he says: "The wine of fornication spoken of by Saint John the Revelator signifies the adulterated truths of faith, whereof drunkenness is predicated." (A. C. 1072.) Again, "By the wine of the fury and the wrath of God (Rev. xix.) are signified the goods and truths of the Church, which are from the Word, profaned and adulterated, and therefore the evils and falses of the Church." But, say the advocates of fermented wine, this refers to spiritual wine and not to natural wine. Grant it, but have we no evidence that there is a corresponding material wine, which is an outbirth

from such spiritual wine; and which therefore necessarily produces similar effects on the body and mind of man, when he drinks it, that the above-named spiritual wine does upon his spirit when he adulterates the truths of faith and appropriates such adulterated truths to his life? Can we, as rational beings, infer that there is no difference between the good wine of which we are told to "drink abundantly,"—"wine which," we are told in Judges ix. 13, "cheereth God and man," and of which our Lord said at the Last Supper, "drink ye all of it,"—and the wine, which we are told in Deut. xxxii. 33, "is the poison of dragons, and the cruel venom of asps;"—the wine of which we are told in Jeremiah li. 7, "the nations have drank," "therefore the nations are mad," or the wine which we are told in Prov. xx. 1, that it "is a mocker, and that it biteth like a serpent and stingeth like an adder?" As the Proverbs have not a spiritual sense, the advocates for fermented wine cannot claim that this refers to spiritual wine, and we think that they will agree with the writer that the author of Proverbs did not here refer to unfermented wine; but we fancy that every one cannot but see that he did refer to fermented wine; for we can see that, although the language is figurative, yet as such it most accurately describes the effects of fermented wine on the mind and body of man.

But Swedenborg does not leave us in doubt as to there being two kinds of wine, one good and the other bad, for he says: "Falses from evil may be compared to such wine and strong drinks as induce drunkenness." (A. E. 1035.) It is not the use or abuse, but the article itself which is compared to falses from evil. It is its inherent quality, clearly described by its effects on the human body and mind. "By wine," says Swedenborg, "is signified truth from heaven, and in the opposite sense the false from hell." (A. E. 1046.) Good wine has always a good use; it may be abused; but abuse, Swedenborg tells us does not take away use, excepting in those who abuse it; therefore, the wine itself, which signifies truth from heaven when unpolluted, can never signify "the false from hell," but the abuse of it possibly may. We repeat, it is of the wine he speaks in the above

language, and not of its abuse. That it is not good wine which signifies the false from hell; but such wine as has been perverted and polluted by ferment which we are told signifies "the false of evil" (D. P. 284) will be clearly seen by the above quotation and others we have already made, and shall hereafter make from the Writings of Swedenborg. Again, Swedenborg says:

"'The same shall drink of the wine of the anger of God, mixed pure in the cup of his wrath.' That hereby is signified appropriation of the false and evil thence derived, conjoined with falsified truths from the literal sense of the Word, appears from the signification of drinking, as denoting to imbue and appropriate to themselves; and from the signification of wine, as denoting truth from good, and in the opposite sense the false from evil. * * * In this case, therefore, by drinking the wine of the anger of God, is signified the imbuing and appropriation of the false and evil thence derived * * * and from the signification of being mixed pure, as denoting to be conjoined with falsified truths. * * * From these considerations it is evident that, by wine mixed pure in the cup of the anger of God, is signified conjunction with falsified truths of the literal sense of the Word. * * * The reason why being mixed pure signifies to be conjoined with falsified truths of the Word is, because by pure [wine] is meant wine which is inebriating; and thence inebriation, consequently, in the spiritual sense, delirium in truths by falses, for delirium in truth by falses is spiritual inebriation." (A. E. 887.) There is no known substance on earth which will with so much certainty and so uniformly cause natural delirium as fermented wine and other liquids which contain alcohol, that "prince of poisons." How clearly, from its effects alone on man when he uses it, we may know that it corresponds to "falses from evil;" and the delirium which it causes to the "delirium in truths by falses!" We repeat, there is no healthy food on earth which, like alcoholic wine, and other fluids containing alcohol, causes delirium when freely used—alcohol always does this; healthy food never. This fact alone, it would seem, ought to convince any intelligent New Churchman that it has its origin

from hell, and not from the Lord. What can be clearer than this? Owing, doubtless, to the fact that a very different meaning is attached to the word pure wine at this day, from the original meaning of the word as it was used in the passage under consideration; and, apparently, lest his readers should therefore mistake the present meaning for the original meaning, Swedenborg goes on to explain in the following language: "The word also by which pure wine [*merum*] is expressed in the original tongue is derived from a word which signifies to be inebriated, inasmuch as this is signified by pure wine [*merum*] and they who falsify the word are spiritually inebriated, that is, are delirious as to truths, therefore in the two passages where pure wine [*merum*] is mentioned in the Word, the subject treated of is concerning the falsification of truth, as in the prophecies of Isaiah and Hosea. 'How hath the faithful city become a harlot; full of judgment, justice lodgeth in her, but now homicides: thy silver hath become dross, thy pure wine [*merum*] mixed with water' (Isaiah i. 21–22). * * * The pure wine [*merum*] mixed with water signifies truth made vile, and destroyed by the falsification thereof." (A. E. 887.)

We know that fermented wine and other intoxicating drinks cause delirium and insanity, and that of the most fearful character; and we know that healthy fluids have never this specific effect, as we have already said; and we know also that spiritual truth when unperverted never causes spiritual delirium; how, then, is it possible for a natural fluid, which legitimately corresponds to spiritual truth, to ever cause natural delirium, and that of a specific character like that from alcohol, characteristic of the article used? Our friends who advocate the use of intoxicating wines and whisky seem to forget the philosophy of the New Church and the science of correspondences, which are so clearly and beautifully taught in the Writings of Swedenborg. They seem to forget that: "The real case is, that in even the minutest things in nature and in her three kingdoms, the intrinsic agent is from the spiritual world, and unless such an active principle from that world was therein,

nothing at all in the natural world could act as cause and effect, consequently nothing could be produced." (A. C. 5173.) It is, therefore, perfectly clear that no article of food or drink can ever cause delirium, as does alcohol, which has not an active spiritual principle from hell, the home of insane and delirious spirits.

A New Church clergyman, who is an earnest advocate of total abstinence from intoxicating drinks, has just sent the writer the following selection from the Writings of Swedenborg, with the comments attached:

"Inasmuch as *drunkenness* was a type of insanity in regard to truths of faith, therefore it was also made a representative, and this prohibition was given to Aaron: 'Do not drink *wine, nor drink that maketh drunken*, thou, nor thy sons with thee, when ye go into the Tabernacle of the Congregation, lest ye die;—that ye may put a difference between holy and unholy, and between unclean and clean.'—Levit. x. 8–9. (A. C. 1072.)

"This passage,' remarks our reverend correspondent, 'I think conclusive proof—especially with those who believe the Word to be the sole basis of doctrine for the New Church."'

It is certain that the above passage distinctly marks a wine and strong drink that were forbidden the priests when they officiated in the service of the sanctuary. There can be no mistaking the kind of wine and strong drink referred to here. They are such as make men drunken. But we know that there are wines and strong drinks which are never unholy or unclean—wines every way suitable for use in the most holy ordinance of the Lord's Supper—wines that never "maketh drunken."

In a work just published in England, the Rev. Thomas Pearson says:

"Moses tells us, that the intoxicating *yayin* (wine) of Sodom was the poison of dragons, and the cruel venom of asps, and are we to suppose him to refer to its abuse, and not to its character? He says nothing of *excess*, or drunkenness, but speaks only of the *character* of the *yayin*. Now, as Moses speaks of the *thing itself* and not of its abuse, we conclude that it is the *thing itself* which is condemned. Now, will any of our friends on the other side point out a single passage in the Bible in which a thing *good in itself* is condemned on account of its *abuse?*"

## CHAPTER IV.

### TWO KINDS OF GRAPES, TWO KINDS OF MUST, AND TWO KINDS OF NEW WINE, ONE GOOD AND THE OTHER BAD.

We are told by Swedenborg that grapes in a good sense mean goodness, and in the opposite sense evil. (A. C. 2240, 5117.) To eat sour grapes signifies to appropriate to one's self the falses of evil. (A. C. 556.) Grapes may not only be sour, but also wild, or uncultivated, consequently useless as fruit: when this is the case, as in Isaiah v. 2, they signify we are told "evil opposed to the goods of charity." "Grapes of gall and clusters of bitterness" (Deut. xxxii. 32) signify evils from dire falses. (A. E. 438.)

But the signification of sweet, cultivated grapes is good: "Grapes and clusters signify works of charity, because they are the fruits of the vine and the vineyard, and by fruits, in the Word, are signified good works." (A. R. 649.)

*Wine in the Cluster.*—"'Thus saith Jehovah, as the new wine is found in the cluster; and He saith, Spoil it not, because a blessing is in it.' (Isaiah lxv. 8.) The new wine in the cluster denotes truth from good in the natural principle." (A. C. 5117.) Surely no one can pretend that this new wine in the cluster is fermented wine, for alcohol is never found in the clusters in the vineyard. To produce alcohol from grapes, either the grapes or the juice therefrom must be manufactured by man. "Clusters of noble wine" is not fermented wine.

*The Blood of the Grape.*—This is the juice which flows almost or quite spontaneously from the grape, when the skin is wounded or broken, before the application of much pressure. It is the sweetest portion of the juice of the grape, and was frequently preserved separately by the ancients. Owing to its containing a large amount of saccharine matter, and very little

gluten, it does not ferment as readily as the juice which is obtained by pressure. In Gen. xlix. 11, "'He hath washed his garments in wine, and his covering in the blood of grapes'; speaking of the Lord: here wine denotes spiritual good from the divine love, and the blood of grapes denotes celestial good thence derived. * * * Again, 'and thou drinkest the blood of the grape, new wine.' In Deut. xxxii. 14, speaking of the Ancient Church, * * * the blood of the grape signifies spiritual celestial good, which is the name given to the Divine in heaven proceeding from the Lord: wine is called the blood of grapes, since each signifies holy truth proceeding from the Lord; wine, however, is predicated of the spiritual and blood of the celestial; and this being the case, wine was employed in the Holy Supper." (A. C. 5117.)

In the above passages from the "Arcana," we are distinctly taught that wine in the cluster and the blood of the grape have a good signification. Simply pressing the wine from the grape does not change its character; it is still good. Therefore Swedenborg informs us that "new wine signifies the truth of the Word." (A. E. 618.) "New wine signifies spiritual good." (A. E. 323.) "New wine (Luke xv. 29) is the divine truth of the New Testament, consequently of the New Church, and old wine is the divine truth of the Old Testament, consequently of the Old Church." (A. R. 316.) "Must signifies the same as wine, viz., truth derived from the good of charity and love." (A. E. 695.) And, again, "By the produce of the wine-press was signified all the truth of the good of the Church, the same as by wine." (A. E. 799.)

From the above, it would seem that it must be perfectly clear to every one who acknowledges the truth of the revelations to the New Church, that not only the grape and the wine which is contained in the grape, the wine which flows from the grape on being punctured, or from the press when pressure is applied, but also all the produce of the wine-press have a good signification—the very highest. This is the wine, then, which we may safely

use in the Holy Supper, for it has never been adulterated or polluted by the manipulation of man and the action of ferment.

But let men collect this good juice of the grape, or new wine or must, into vessels and preserve it at a proper temperature, exposed to the air, for from twelve to forty-eight hours, and a new form of life enters it; ferment or leaven signifying "the false of evil" (D. P. 284), and "the evil and the false, which should not be mixed with things good and true" (A. C. 2342), commences its fearful work of destruction; and, if not arrested by boiling, or some other instrumentality, it continues it until there is left, save a little sugar, scarcely a vestige of the natural ingredients of the original wine from the grape; and when this work of destruction is completed we have fermented wine—the wine which causes drunkenness—which Swedenborg compares to falses from evil (A. E. 1035), and of which he says: "The reason why the false, which gives birth to evil, is signified is because, as wine intoxicates and makes insane, so does the false; spiritual intoxication being nothing but insanity induced by reasonings concerning what is to be believed, when nothing is believed which is not comprehended, hence come falses, and from falses evil." (A. C. 5120.)

The reader will bear in mind that the leaven is neither the product of the vine, nor of the wine-press; but it is among the evil uses, described by Swedenborg, which originate from hell; and which he assures us should not be mixed with things good and true. "The process of fermentation is one of decay; in all fermentative action, vital growth is arrested, organized matter is disintegrated and retrogression ensues. It is a passage from more complex to more elementary form—in fact, from diet to dirt. Plutarch in his 'Roman Questions' (109), and Gellius, in his 'Acttic Nights,' remark that the priests of Jupiter were not permitted to touch leaven, because it was the product and producer of corruption." (Lees' Bible Commentary.) How strange it seems that any New Churchman, with all the clear light thrown upon this subject by the writings of the Church, should justify and even advocate the use of fermented wine, full of alcohol, the chief product of leaven.

As soon as leaven commences its destructive work, the wine becomes warm, thick, and muddy, but it is still called must and new wine; and it is in this state, as it is with new fermenting cider, that it is liable to disturb the stomach and bowels if drank. Fresh grape juice or new wine, as well as grapes, if used moderately, will tend to keep the bowels regular and to remove constipation; but if used too freely, like most fruits and their juices, they may disturb the stomach and cause looseness of the bowels.

When the work of fermentation commences, we have a must or new wine of a very different character from that contained in the fruit of the vine, or which flowed from the press; for it is being polluted by a substance which has its life from hell, and adulterated by its chief poisonous product—alcohol, which causes drunkenness and insanity. Is it strange that must and new wine, when thus adulterated, should have a very different signification from the unpolluted must and new wine?

It is certain that there must be a corresponding change in the signification of the new wine and must, thus changed by leaven; therefore, we read that, "must or new wine denotes evil produced by falses." (A. C. 2465.) And again, "That wine [*vinum mustum*] signifies the interior false principle, and new wine [*mustum*] the exterior false principle shown." (A. E. 141, 960.)

In the Proverbs of Solomon, we are clearly shown that, in his day, they had two kinds of wine—the one good and the other bad. (Prov. ix. 2.) "Wisdom hath builded her house, she hath hewn out her seven pillars; she hath killed her beasts; she hath mingled her wine; she hath also furnished her table." Here, then, he manifestly refers to a good kind of wine, which, when mingled with water, as was their custom in those days, as we shall see with their wine preserved by boiling, was every way a suitable article for a drink and for table use. But of a very different kind of wine we read in Prov. xxiii. 29, 30, 31. "Who hath woe? who hath sorrows? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that

go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder." How wonderfully do these ancient Proverbs describe the effects of intoxicating wines seen to-day, as in former times. How good and safe the command of total abstinence, which the wise man gives in the above strong language.

"The condemnation of wine by the leading prophets," says the Rev. Dr. Samson, "is universal. Jeremiah pictures 'the man whom wine hath overcome' (xxiii. 9), and 'nations drunk with wine' (li. 7). Ezekiel reproduces the law 'neither shall any priest drink wine' (xliv. 21). Zechariah declares that the Israelites in their moral abandonment at Christ's coming would be like men 'drinking' to drown sensibility, who 'make a noise through wine.' Zechariah puts the healthful *tirosh*, 'new wine,' which maidens at the Messiah's coming will partake, into direct contrast with the *yayin*, or intoxicating 'wine,' which 'noisy' brawlers will drink (ix. 15, 17). Haggai mentions it among the simple natural products of the land of Israel in the latter day (i. 11). Jeremiah as the compiler of the Kings, and Ezra of the Chronicles, mentions *tirosh* as an article to which there is a return after reformation under Hezekiah and Josiah (2 Kings xviii. 32; 2 Chron. xxxi. 5; xxxii. 28); and Nehemiah cites it in almost every allusion to the products of the field, as if the return from their captivity brought a return among the Israelites to the use of simple unfermented wine" (Nehemiah v. 11; x. 37, 39; xiii. 5, 12).

"It is worthy of note," says the Rev. W. M. Thayer, "that the Bible supports the view that alcohol is *poison*. The Hebrew word for 'poison' is *khamah*. This word is found in the two following passages with others: 'Adder's *poison* is under their lips.' (Ps. cxl. 3). 'Their *wine* is the *poison* of dragons.' (Deut. xxxii. 33.) If the idea of 'poison' is found in the first passage, so it is in the second. Hence some commentators translate the passage in Habakkuk ii. 15, thus: 'Woe unto him

that giveth his neighbor drink, that putteth thy *khamah* (poison) to him!' Instead of '*bottle*,' St. Jerome's version has it 'poison,' 'gall.' Montanus has it, 'thy *poison*.' Dr. John Gill says, the word is sometimes translated, 'thy gall,' 'thy poison.' Parkhurst defines *khamah*, 'inflammatory poison.' Archbishop Newcome has 'gall,' 'poison.' The Bible declares that wine 'biteth like a serpent and stingeth like an adder;' in which text there is no sense, unless we have in view the fatal *poison* which these reptiles eject with their bite. Dr. John Mair, of Edinburgh, staff-surgeon to her Britannic Majesty's army, remarks upon this passage: 'Is there not something to be gathered from this singular fact? Does it not tend to show that alcohol is no ordinary poison; but that it possesses qualities assimilating it to the poison of serpents, which render it peculiarly the enemy of man, to be shunned by him as venomous reptiles are, almost instinctively?'"—*Communion Wine and Bible Temperance.*

### NEW WINE IN OLD BOTTLES.

We present the following extracts from the little book entitled "Holy Scripture and Temperance," by Canon Hopkins:

"It seems to have become an almost universal habit to take for granted that whenever *wine* is mentioned in Holy Writ, an intoxicating drink is intended. Of course, it is well known that *intoxicating* wine is very often spoken of in Holy Scripture, although invariably some cautionary or condemnatory language is appended, whenever its power to produce drunkenness is recognized. This fact creates a presumption that Holy Scripture does not sanction or justify the habitual use of intoxicating wine. But this presumption would be very weak, if it were not supported by any other facts. Is it, then, supported in any other way? Most readers will be ready to dismiss the question at once. Wine is wine, they will urge, and it is absurd to pretend that it is or can be anything else. There is, however, only one passage in Holy Scripture which gives any insight into the chemical properties of the wine which was then in common use, and this is in the New Testament. Our Lord, speaking of the wine which

was in use at the period when He lived and taught, says on one occasion:

"'No man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. No man also having drunk old wine, straightway desireth new; for he saith, The old is better.' (St. Luke v. 37–39; compare St. Matt. ix. 17, and St. Mark ii. 22.)

"Three properties of wine are here spoken of; and spoken of as being perfectly familiar to the experience of all persons who have anything to do with wine:

"1. New wine put into new bottles will keep without danger either to the wine or to the bottles.

"2. New wine put into old bottles will not keep, but will in some way burst and destroy the bottles, and will run out and be spilled.

"3. The wine is mellowed by being kept, and acquires by age a more attractive flavor.

"Where, then, can we find a liquid which fulfills these three conditions?

"Everybody knows very well that modern still wine, whether new or old, may be put with perfect security into any kind of bottle whatever, and has no tendency to burst the bottle.

"Sparkling wines could not be safely put into leather bottles at all, either new or old. Even with thick glass bottles, there is a great destruction of bottles and loss of wine in the factories where these wines are made and prepared for the market.

"It seems, then, that the wine referred to by our Lord must have possessed chemical properties very different from those of modern wines. Wines in which the fermentation has ceased, still wines, have no properties remaining in them which would render it unsafe to put them into any bottles, new or old, which are sound and fitted to receive them. Such wines have no tendency to burst bottles. The other kind of wines, sparkling or effervescing wines, are not fit to be put into leather bottles at all.

The carbonic acid gas with which they are charged would distend and crack the leather or burst open the seams.

"What, then, was this wine which would be safely preserved in new bottles, but would ferment and cause old bottles to burst? The only answer is, that it was wine, the juice of the grape, which was as yet *unfermented*, and contained no alcohol whatever!

"It is well known that extensive wine-growers keep tons of unfermented grape juice, and some of it for as long as ten years. It is well known that the ancients kept unfermented grape juice, preserved in its sweet state for a full year, and called it *semper mustum*. It is a fact that at this very day, both in France and in the East, unfermented wine is made and drunk, and sometimes kept for months or years. It is also a fact that to those who drink it the flavor appears to become more mellowed and grateful by the influence of time; so that no one who drinks this old wine straightway desires new, for he says, THE OLD IS BETTER.

"In this wine, in this *must* is found a liquid which perfectly fulfills the three conditions which are demanded by the terms of our Lord's parable.

"1. If this wine, properly prepared, be put into new bottles, it will keep for any length of time without fermenting.

"2. If, however, this prepared must be put into a leather skin which has before contained wine, fermentation will necessarily ensue. Minute portions of albuminoid matter would be left adhering to the skin, and receive yeast germs from the air, and keep them in readiness to set up fermentation in the new unfermented contents of the skin. For as soon as the unfermented grape juice was introduced, the yeast germs would begin to grow in the sugar and to develop carbonic dioxide. If the must contained one-fifth sugar, it would develop forty-seven times its volume of the gas, and produce a pressure of 34.3 atmospheres, *i. e.*, 1,300 lbs. to the square inch, about ten times the pressure which an ordinary high-pressure steam-engine has to withstand. No leathern bottle, new or old, could endure this enormous tension! The bottle would burst and the wine would be spilled.

"3. The must, properly enclosed and kept, improves in quality and flavor. It is used by modern Turks in many parts of the East to this day; and either alone or diluted with water makes a palatable, grateful, and cheering beverage. The same wine has been imported into England in casks. Non-alcoholic wine has been largely and successfully prescribed for fever, consumption, and dyspepsia, from some form of which latter malady Timothy may have been suffering when St. Paul recommended him to 'drink no longer water,' but to 'use a little wine.'

"Let the reader observe that it is not here asserted that this must *was* the wine to which our Lord referred. It would be halting logic to argue that because the liquid *may* have been must, therefore it *was* must. Here, however, is a wine which entirely fulfills the three conditions necessary to make our Lord's parable really pertinent and applicable to the lesson he was teaching at the time. Unless some other liquid also called *wine* can be identified as possessing the three properties mentioned above, a candid inquirer will feel that a case (bordering closely upon actual demonstration) has been made out; and that he is almost driven to conclude that the wine, which was present to the mind of Jesus when He thus spoke, and which was familiar to the experience of all to whom He was then speaking, was unfermented and non-intoxicating wine.

"It must always be insisted upon, and it ought always to be remembered, that 'wine' in Holy Scripture is a general and an inclusive term. It is manifest that *some wine* mentioned in Holy Scripture was intoxicating; but it is certain the word *wine* is also used for the fresh unfermented juice of the grape, and for the must or sweet wine or new wine which was *not* intoxicating. The fruit of the vine and the juice of the grape are symbols of heavenly blessings; the fiery cup which results from fermentation is the type of the fierce wrath of God!

"When we compare the two assertions, 'Wine is a mocker,' and 'Wine maketh glad the heart of man,' it is scarcely possible

to believe that the word '*wine*' means the same identical thing in both sentences. Yet it seems to be generally assumed that it does. Why should such an assumption be made without any attempt at proof? Is it usual for any accurate writer to employ a word in this way, unless he is aware, and his readers are aware, that the word is in fact used to describe two different things? Much less is it to be thought that holy men of God, who spake as they were moved by the Holy Ghost, could speak otherwise than accurately. Now, the juice of the grape in its natural state is wholesome and nutritive. It is a cordial and a tonic. But after fermentation it loses most, if not all, its nutritious qualities, and is indeed a 'mocker.' It is pleasant to the taste, refreshing at first to the spirits, but very soon 'it bites like a serpent and stings like an adder.' The real question is very simple. It is a question of fact. Is the word 'wine' used in Holy Scripture as the name of both these liquids? That it is so used no impartial inquirer can justly deny."—*Holy Scripture and Temperance.*

We are told by Swedenborg that a bottle signifies the mind of man, because that is the recipient of truth or falsity as a bottle contains wine (A. E. 376); also bottles signify the knowledges which contain truths (A. E. 316); new bottles signify the precepts and commands of the Lord to the Christian Church; old bottles signify the statutes and judgments of the Jewish Church. (A. E. 376.) Ferment signifies the false of evil. (D. P. 284.)

From the above we can readily see why, if we attempt to introduce the truths of this new age into minds, however empty they may be, which simply contain the old knowledge of a past age, all the truths of which have been destroyed by the false of evil until evils are justified and approved, the attempt is a failure; for if we ever succeed in getting some ideas into the knowledges already existing in the mind, evil or perverted appetites and passions assail until the knowledges are torn asunder and the truths cast out.

Before new truths can be received, and be retained, there must be new bottles, derived from the letter of the Word and confirmed thereby, otherwise the bottles will be rent and the truth

cast forth. Men must have some desire to know the truth and obey it, before they can see the truth or receive it upon so plain a question as the duty of total abstinence from intoxicating drinks.

So on this wine question: true doctrine must be drawn from the literal sense of the Word and confirmed by it; for, we are taught, that:

"Doctrine is not only to be drawn from the literal sense of the Word, but it is also to be confirmed by that sense" (S. S. 54); also, that "The doctrine of *genuine truth may be fully drawn* from that sense."—*Ibid* (55). Moreover, "True doctrine cannot be collected from the spiritual sense of the Word" on the wine question any more than it can be upon any other doctrine of the Church; for "Doctrine is not attainable by means of that sense, but only capable of receiving illustration and confirmation from it."—*Ibid* (56).

Since the Last Judgment, the Lord has poured out bountifully good and true principles upon the human race. This influx from God has not been limited to any nation, class, or religion, but has come down out of the new heavens to the universal man, according to efflux. It has quickened his faculties in the arts, sciences, mechanics, and agriculture. It has stirred up the spirit of research in all directions. Men of all religions, moved by this divine spirit, have been led to examine the Word of God on the wine question. They have brought to their aid the divinely appointed handmaid, the natural sciences; which sciences, as far as they are true, form a plane of life for the influx of Divine Truth out of heaven.

By means of science we understand the chemistry of wine not fermented, and the chemistry of wine fermented; we also know something of the effects of both upon the human body, in health and in sickness. We know that alcohol belongs to therapeutics and the arts, and not to dietetics. And when it is introduced into a healthy human body under the name of wine, whisky, or brandy, it flows into its passions and lusts, and excites evil dispositions which lead to all forms of vice.

STRONG DRINK.

When strong drink is named in the Word, the natural inference is by the men of this perverted age, that reference is made to alcoholic drinks or distilled liquors, for such drinks to-day are alone regarded as strong drinks; but when we remember that the art of distilling was not discovered until about the sixth century of the Christian era, except perhaps in a rude form in China and Ceylon, we know, with reasonable certainty, that such drinks were not meant. The ancients unquestionably had, as we have to-day, other fermented drinks which would cause intoxication besides wine. Says the Rev. Wm. Ritchie, of Scotland: "Shechar means luscious drink, or sweet syrup, especially of sugar or honey, of dates or of the palm-tree. The Hebrew word is usually rendered by the translators of our English Bible '*strong drink*.' This is not a happy rendering of the original term. The epithet 'strong,' for which there is nothing equivalent in the Hebrew, conveys the idea that the drink is highly intoxicating. But *Shechar*, of itself conveys no such idea. We examine the passages where it is used, and we find it in numerous instances spoken of along with *Yain;* and, as we know this latter word is a general term to denote the juice of the grape, we conclude that Shechar is a general name for liquor made from dates, grain, or other fruits, the produce of the vine excepted. We have no word in our language equivalent to the Hebrew term Shechar; and it had been better, if, like some others of this class, it had been left untranslated in our version of the Scriptures. In this case, it would not have suggested to the mind a strong intoxicating drink. 'This is true,' says Moses Stuart, 'of neither Yain nor Shechar. Both words are generic. The first means vinous liquor of any kind and every kind. The second means a corresponding liquor from dates and other fruits, or from several kinds of grain. Both liquors have in them the *saccharine principle*, and, therefore, they may become *alcoholic*, but both may be kept and used in an *unfermented* state.'"—*Scripture Testimony against Wine.*

If the words in the original Sacred Scriptures, which have been translated by the term strong drink, in contrast with wine, ever denote what we understand by the word strong, it is evident that reference must have been had to some quality aside from that which resulted from fermentation; for it is reasonably certain that they had no drink stronger to cause intoxication than fermented wine. It is supposed by some writers that such drinks were prepared by mixing various medicinal or stimulating substances with fermented drinks, which, to say the least, is a somewhat unreasonable supposition. While opium is strong to stupify, ipecac to vomit, jalap to purge, mustard to irritate the skin and mucous membranes, nux vomica to cause convulsions, and alcohol to cause unnatural excitement and drunkenness, none of these substances are strong in a genuine sense; for while they are strong to cause suffering and disease, they are not strong to supply the ordinary wants of the body, by giving nourishment and thus strength. The very fact that strong drink in the Word sometimes has a good signification, and is classed with oxen, sheep and wine, as in Deut. xiv. 26, is evidence that in an unpolluted and unperverted state it could neither have been fermented, nor have been a drugged drink; therefore Swedenborg says: "That strong drink signifies the truth of the natural man derived from the spiritual." (Swedenborg's Index to the A. E.) It will be seen that this signification is precisely what we should expect, if instead of an unnaturally stimulating, irritating, and exciting fluid, it was really what its name signifies, a nourishing, strengthening fluid, giving healthy substance to the body.

Now, we have a plenty of drinks in use to-day, to some of which Rev. Wm. Ritchie alludes above, which are really strong in a good and true sense; strong to nourish, and give strength without causing unnatural excitement, which consequently have unquestionably a good correspondence. Of such drinks we have milk; gruels made with milk or water from the flour or meal of our different grains, or by boiling rice or barley; and the ancients, by adding their sweet boiled grape juice or good wine, had a palatable and delightful drink, entirely harmless, and every

way useful. The Scotsman of to-day, while resting from his work, readily prepares a really strong beverage by adding oatmeal to the water which he drinks. The early settlers of New England had such a drink in their bean porridge, which they carried into the fields for their dinners.

But we all know that these healthy, life-giving drinks, like unfermented wine, may become polluted by fermentation; or may be mingled with fermented wine, and thus become injurious, poisonous, and destructive when used as drink; consequently Swedenborg tells us "That to mingle strong drink signifies to confirm falses." (Swedenborg's Index to A. E. 379.)

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To fill a vacant space on this page, the following extract from a brief reply of the Rev. Theodore L. Cuyler to Dr. Crosby's open letter, is inserted:

"As to this whole contested question of the relation of God's Word to the use of alcoholic beverages, we believe the following positions impregnable:

"1. The Bible in various passages points out the evils of intoxicating drinks. It never pronounces a blessing on intoxicants, but often warns us against tampering with them.

"2. The Bible in several passages commends abstinence from alcoholic beverages. But there is not a single line in God's Word which condemns total abstinence.

"3. The Bible is to be studied as a whole; and the whole spirit of this blessed Word from heaven is the spirit of self-control, sobriety, purity, avoidance of temptation, and of self-denial for the sake of our fellow-men.

"On these views of God's Word the total abstinence army are an unit; against these views the "gates of hell" can never prevail. But even if the Bible did not contain a single syllable about wine or strong drink, we have an inexhaustible armory of arguments for entire abstinence in science, medical testimony, common sense, and the first principles of philanthropy.

"Chancellor Crosby's wild assault on our reform is already working a vast benefit. The volume of replies issued from our publication house ought to be circulated by the thousands."

## CHAPTER V.

### WINES OF THE ANCIENTS.

We have seen that, from a careful examination of the Sacred Scriptures, we have an abundance of evidence that two kinds of wine, one good and the other bad, are mentioned therein. Says the Rev. Dr. Herrick Johnson, of Philadelphia:

"Now, what if there is another kind of wine spoken of in the Word of God that cannot possibly be intoxicating, where fermentation and the consequent presence of alcohol are out of the question—what then? Why, is it not reasonable and consistent, the demand alike of common sense and common conscience, to regard this as the wine commended in Scripture as a blessing making glad the heart of man.

"Gedaliah, made governor by the King of Babylon over the cities of Judah, thus commanded the Jews (Jer. xl. 10): 'Gather ye wine, and summer fruits, and oil, and put them in your vessels.' And the record is, 'they gathered wine and summer fruits very much.' The Bible also speaks of 'presses bursting with new wine,' of 'wine found in the cluster;' and it says of this wine, and of this only, and in this very connection, 'a blessing is in it.' Here is frequent reference to the pure, unfermented juice of the grape as just trodden out of the presses, just gathered from the vintage, and even as found in the cluster. And here this grape juice is repeatedly, and by the Jews themselves, in their own Scriptures, called wine both *yayin* and *tirosh*.

"There is no exploit of logic that can make any sane man believe this to be the very same wine elsewhere called 'a mocker.' The deceitful, subtle, serpent element has not yet entered it; for alcohol requires time and a process for its formation. It is the simple, unfermented juice of the grape, just as cider right out of the press is the simple, unfermented juice of the apple. And

as such, God says, a blessing is in it. Here, then, is the scriptural distinction between wine and wine. It is not made to suit a modern exigency. God's Word makes it. Is it only a 'hair-breadth' distinction? Is there nothing more than that between 'a blessing' and 'a mocker'? Each was called wine by the Jews, because wine [*yayin*] is a generic word applied to the juice of the grape in all conditions, whether sour or sweet, old or new, fermented or unfermented.

"Let one thing more be now proved, and the whole case is too clear for question. Were the ancients in the habit of preserving and using as such, free from fermentation, this juice of the grape which they called wine? Beyond all doubt they were. The evidence is to be found in almost any classical authority. So say Plato, Columella, Pliny, Aristotle. So indicate Horace, Homer, Plutarch. Some of these ancient writers give in detail the very processes of boiling, filtering, and sulphurization by which the wines were preserved from fermentation. Anthon, in his 'Dictionary of Greek and Roman Antiquities,' Archbishop Potter in his 'Grecian Antiquities,' Smith in his 'Dictionary of the Bible,' and many other competent scholars confirm and support this position. Moses Stuart, that prince of philologists, says, 'Facts show that the ancients not only preserved wine unfermented, but regarded it as of a higher flavor and finer quality than fermented wine. Facts show that it was, and might be, drunk at pleasure without any inebriation whatever. On the other hand, facts show that any considerable quantity of fermented wine did and would produce inebriation.' There is no ancient custom with a better amount and character of proof than this."

Rev. Dr. E. Nott, late President of Union College, in his fourth lecture says: "That unintoxicating wines existed from remote antiquity, and were held in high estimation by the wise and good, there can be no reasonable doubt. The evidence is unequivocal and plenary." * * * "We know that then, as now, inebriety existed; and then, as now, the taste for inebriating wines may have been the prevalent taste, and intoxicating wines the

popular wines. Still unintoxicating wines existed, and there were men who preferred such wines, and who have left on record the avowal of that preference."—*Nott* (Lon. ed. p. 85).

Professor Moses Stuart, says: "Wine and strong drink are a good, a blessing, a token of divine favor, and to be ranked with corn and oil. The same substances are also an evil. Their use is prohibited; and woe is denounced to all who seek for them. Is there a contradiction here—a paradox incapable of any satisfactory solution? Not at all. We have seen that these substances were employed by the Hebrews in two different states; the one was a fermented state, the other an unfermented one. * * * Is there any serious difficulty now in acquitting the Scriptures of contradiction in respect to this subject? I do not find any. * * * I can only say, that to me it seems plain—so plain that no wayfaring man need to mistake it.

"My final conclusion is this, viz.: that, whenever the Scriptures speak of wine as a comfort, a blessing, or a libation to God, and rank it with such articles as corn and oil, they mean—they can mean—*only such wine as contained no alcohol that could have a mischievous tendency;* that wherein they denounce it, prohibit it, and connect it with drunkenness and revelling; they can mean *only alcoholic* or *intoxicating wine.*

"If I take the position that God's *Word* and *works* entirely harmonize, I must take the position that the case before us is as I have represented it to be."

Rev. Dr. William Patton, in his excellent work on "Bible Wines and Wines of the Ancients," says:

"We cannot imagine that Pliny, Columella, Varro, Cato, and others were either cooks or writers of cook-books, but were intelligent gentlemen moving in the best circles of society. So when they, with minute care give the recipes for making sweet wine, which will remain so during the year, and the processes were such as to prevent fermentation, we are persuaded that these were esteemed in their day. That they were so natural and so simple as to like these sweet, harmless beverages is rather in their favor, and not to be set down against them. That there

were men in their day, as there are many in ours, who loved and used intoxicating drinks, is a fact which marked their degradation.

"Sweet is grateful to the new-born infant. It is loved by the youth, by the middle-aged, and by the aged. This taste never dies. In strict keeping with this, we find that the articles, in their great variety, which constitute the healthful diet of man, are palatable by reason of their sweetness. Even of the flesh of fish and birds and animals we say, 'How sweet!'

"Whilst this taste is universal, it is intensified in hot climates. It is a well-authenticated fact that the love of sweet drinks is a passion among Orientals. For alcohol, in all its combinations, the taste is unnatural and wholly acquired. To the natural instinct it is universally repugnant."

After speaking of the pure blood of the grape, the Rev. Dr. Samson says:

"The second product of the grape, and next in purity, is doubtless the *debsh*. When, by English and other translators of the Reformation period, this word was rendered, according to the best lights of their day, 'honey,'—the East was shut up to Christian scholars. It was a striking ordering of Providence that just before the expedition of Napoleon into Egypt, about A. D. 1800, which led on to the opening of the Bible lands to Christain exploration, a leader among German rationalists, replied to by Hengstenberg, maintained that the writer of the Book of Genesis could have known nothing about Egypt, or he would not have suggested that Jacob sent down a present of 'honey' to Pharaoh (Gen. xliii. 11). The modern traveller finds everywhere in the ancient land of Jacob's inheritance that the juice of the sweet grape is boiled down to a syrup, still called by the old name *dibs*, whose spicy and nectar-like sweetness makes it one of the most delicious of condiments; while, at the very location whence Jacob sent it to Pharaoh, at Hebron, it is prepared in great quantities and sent to Egypt as an article of trade.

"It is this *syrup* with which it is repeatedly declared by Moses the land of promise 'flowed' (Ex. iii. 8), etc.; and though the honey of bees, gathered mainly from the grapes, is, when flowing

from the comb, called by the same name, because it is substantially the same article (as Jud. xiv. 8, 1 Sam. xiv. 25, 29), yet the *debsh* of Moses is almost always the product of the grape prepared by boiling. In only three cases, out of nearly fifty, does the word refer to the product prepared by bees rather than by man."

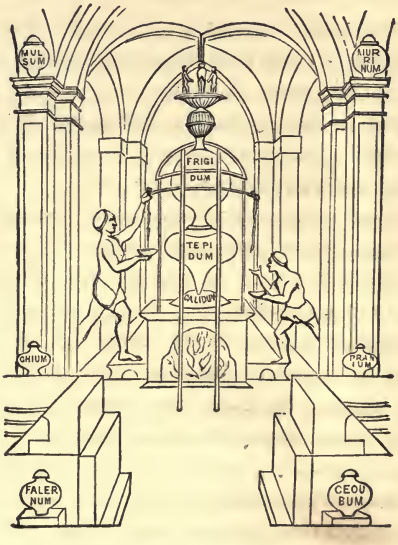
"There is abundance of evidence," says the Rev. Dr. Patton, "that the ancients mixed their wines with water; not because they were so strong, with alcohol, as to require dilution, but because, being rich syrups, they needed water to prepare them for drinking. The quantity of water was regulated by the richness of the wine and the time of year."

"Those ancient authors who treat upon domestic manners abound with the allusions to this usage. Hot water, tepid water, or cold water was used for the dilution of wine according to the season. 'Hesiod prescribed, during the summer months, three parts of water to one of wine.' 'Nicochares considers two parts of wine to five of water as the proper proportion.' 'According to Homer, Pramnian and Meronian wines required twenty parts of water to one of wine. Hippocrates considered twenty parts of water to one of the Thracian wine to be the proper beverage.' 'Theophrastus says the wine at Thasos is wonderfully delicious.' Athanæus states that the Tæniotic has such a degree of richness or fatness that when mixed with water it seemed gradually to be diluted, much in the same way as Attic honey well mixed."—*Bible Commentary* (p. 17).

How many of the advocates of fermented wine, of our day, would be satisfied with one part of their wine to twenty parts of water, or even one of wine to five of water? But we can readily understand how a man, of unperverted taste, would be abundantly satisfied with one part of the thick boiled wines of the ancients to twenty of water.

"The annexed engraving of the Thermopolium is copied from the scarce work of Andreas Baccius (*De Nat. Vinorum Hist.*, Rome, 1597, lib. iv., p. 178). The plan was obtained by himself, assisted by two antiquaries, from the ruins of the Diocletian

Baths (Rome). Nothing can more clearly exhibit the contrast between the ancient wines and those of modern Europe than the widely different modes of treating them. The hot water was often necessary, says Sir Edward Barry, to dissolve their more inspissated and old wines."—*Kitto* (ii. p. 956).




The prohibition of intoxicating wines to women was enforced by the severest penalties. "Plato, Aristotle, Plutarch, and others have noticed the hereditary transmission of intemperate propensities; and the legislation that imposed abstinence upon women had unquestionably in view the greater vigor of the offspring—the '*mens sana in corpore sano*' (a healthy mind in a healthy body)."—*Bible Commentary* (p. 72).

Surely if fermented wine were a good and useful article, necessary for health and happiness, women who are bearing, nursing, and rearing children would seem to need it if any one needs it; but the ancients did not think that they needed fermented wine.

ANCIENT METHODS OF PRESERVING WINE SO AS TO PREVENT FERMENTATION.

"The laws of fermentation are laws of nature, and work always under the same circumstances.

"1. There must be saccharine matter and gluten.

"2. The temperature must not be below 50° nor above 75° Fahrenheit. Under 50° it does not ferment, over 75° it turns to vinegar by a first and direct fermentation.

"3. It must not be too thick, like syrup. It must be of the proper consistency.

"Experience demonstrates that grape juice never undergoes vinous fermentation in the grape. Science says that this is prevented by the absence of two conditions:

"1. The gluten is deposited in separate sacs, or cells, and so kept from the saccharine matter.

"2. The saccharine matter is kept from the oxygen of the atmosphere, which is needed to change the saccharine matter before it can set up the process of vinous fermentation. Grapes rot on the vine, but do not turn to alcohol. Nature never produces alcohol.

"It is also matter of experience that a warm climate produces sweet fruits; a cold season gives us sour fruits. The change is manifest.

"Palestine is a hot climate. During the season for gathering the grapes the temperature is seldom as low as 100°. Nature provides for souring and decaying the grapes, but does not provide for vinous fermentation, which is impossible at a temperature above 75°.

"Were the Jews and ancients acquainted with any process for preserving the juice of the grape, the unfermented wine? They used various processes to secure this result:

"1. They excluded the air from the sweet wine.

"2. They boiled down the juice to the consistency of syrup.

"3. They filtered it and so broke its power by removing its gluten.

"4. They kept it cool and excluded from the air till the gluten subsided, then drew off the wine, which was safe from fermentation.

"5. They also used sulphur to neutralise the yeast or gluten."

"Proof is overwhelming that they did use these modes of preserving the unfermented wines."—*Wines of the Bible, by Rev. Dr. C. H. Fowler.*

"Some persons tell us," says the Rev. William Ritchie, of Scotland, "this fermentation is a vital principle, and that therefore the thing produced is a good creature of God. 'They forget entirely,' says Liebig, 'that the fermentation of grape juice begins with a *chemical action*,' which is opposed to a *vital* one. 'It is contrary to all sober rules of research to regard the *vital process* of an animal or a plant as the *cause* of fermentation.' 'The opinion that they take any share in the *morbid process* must be rejected as an hypothesis destitute of all support.' 'In all fungi, analysis has detected the presence of sugar, which, *during their vital process*, is NOT resolved into alcohol and carbonic acid, but, *after their death*, from the moment that a change in their color and consistency is perceived, *the vinous fermentation sets in*, it is the very reverse of the vital process to which this must be ascribed.' '*Life is opposed to putrefaction.*'"

Count Chaptal, the eminent French chemist, says: "Nature never forms spirituous liquors; she rots the grape upon the branch, but it is *art* which converts the juice into (alcoholic) wine." It is an invention of man.

Dr. Henry Monroe, in his *Lecture on Alcohol*, says: "Alcohol is nowhere to be found in any product of nature; was never created by God; but is essentially an artificial thing prepared by man through the destructive process of fermentation."

Although we called attention to several of these methods, and gave the testimony of ancient writers upon this subject, and showed conclusively from their writings that some of their most celebrated wines, especially their old wines, were unfermented, and consequently unintoxicating; still not a single New Church writer, in replying to us, so far as we are aware, has even noticed

this testimony; but all have assumed, without any hesitation, that there was no other wine used at the various periods when the Sacred Scriptures were written but fermented wine.

We gave the testimony of Horace, born 65 B. C., that there was no wine sweeter to drink than the Lesbian, and that it was perfectly harmless and would not produce intoxication. Of Aristotle, born 384 years B. C., that the wine of Arcadia was so thick that it was necessary to scrape it from the skin bottles in which it was contained, and to dissolve the scrapings in water before drinking it; which, of course, is conclusive evidence that it was not fermented, as fermentation destroys the glutinous matter of wine, and thus makes the wine thin. We gave also the testimony of Virgil, born 70 B. C., of Columella, cotemporaneous with the Apostles, of Plutarch and Pliny, that in their day, it was customary to preserve wine by boiling it; and also the testimony of many other ancient authors that unfermented wines were preserved and used, and were highly esteemed, and regarded and spoken of as the best wines. It is difficult to see how any man, who desires to know the truth upon this subject, can disregard all this testimony; but, as our New Church writers have done so, it seems necessary to produce further testimony, which we shall do without repeating to any considerable extent, the quotations from ancient and more recent writers contained in our tract.

### PRESERVING WINE AND PREVENTING FERMENTATION BY BOILING.

Among the ancients, Pliny, Columella, Varo and Cato were men of distinction, and they gave minute attention to the preservation of unfermented wines.

Boiling the recently expressed juice of grapes was undoubtedly one of the earliest and most frequent methods of preserving wine from fermentation.

"Archbishop Potter, born A.D. 1674, in his 'Grecian Antiquities' (Edinburgh edition, 1813, vol. ii. p. 360), says: 'The Lacedæmonians used to boil their wines upon the fire till the fifth part was consumed; then after four years were expired began to drink them.' He refers to Democritus, a celebrated

philosopher, who travelled over the greater part of Europe, Asia, and Africa, and who died 361 B. C.; also, to Palladius, a Greek physician, as making a similar statement. These ancient authorities called the boiled juice of the grape *wine*, and the learned archbishop brings forward their testimony without the slightest intimation that the boiled juice was not wine in the judgment of the ancients."—*Bible Wines.*

Adams' "Roman Antiquities," first published in Edinburgh, 1791, on the authority of Pliny and Virgil, says: "In order to make wine keep, they used to boil [*decoquerre*] the must down to one-half, when it was called *defrutum*, to one-third, *sapa.*"

"Virgil, the sweet poet of nature," says the Rev. Dr. G. W. Samson, "writing under Augustus, pictures (Georg. 1. 295) the delight of the winter evenings in his own rural home; when the laborer sat by the fire sharpening his tools; and his wife, beguiling their common toil with her song, was boiling the 'flowing sweet must' [*dulcis musti humorem*]; this picture revealing how the product of the grape was used by the simple children of nature at that day.

"As artificial heating drives off water, whose presence is essential to fermentation, the boiling of grape juice to a syrup, the *debhs* of the Hebrews and the *dibs* of the Arabs, prevents the formation of alcohol."

"Pliny says, 'some Roman wines were as thick as honey,' also that the 'Albanian wine was very sweet or luscious, and that it took the third rank among all the wines.' He also tells of a Spanish wine in his day, called 'inerticulum'—that is, would not intoxicate—from 'iners,' inert, without force or spirit, more properly termed 'justicus sobriani,' sober wine, which would not inebriate."—*Anti-Bac.* (p. 221).

"Columella, who lived in the days of the Apostles, says the Greeks called this unintoxicating wine 'Amethyston,' from Alpha, negative, and methusis, intoxicate—that is, a wine which would not intoxicate. He adds that it was a *good wine*, harmless, and called 'iners,' because it would not affect the nerves, but at the same time it was not deficient in flavor."—*A. B.* (p. 221).

Boiling is beyond question one of the best, if not the very best method of preserving wine, as the entire substance of the wine is preserved, with the exception of the water, which can be readily restored when it is required for use. In most of the other methods, where foreign substances are not used to prevent fermentation, the gluten, which is an important part of the fruit of the vine, is removed; consequently we find that in all ages, even down to the present day, boiling has been a very frequent resort in wine-growing countries.

Names may change, but substances do not change with the change of their names. Certain missionaries, a few years ago, declared that there were no unfermented wines used in Palestine at that day, and that by careful inquiry they could not hear of any such wines; but it is evident, from the testimony which we shall produce from other missionaries and travellers, that if they had inquired for boiled grape juice or dibs, and had been familiar with the writings of the ancients who describe the method of boiling, and who called such boiled grape juice wine, and spoke of it as the best wine, they would have made no such statements as they did; for they were undoubtedly honest, but lacking in a knowledge of the necessary facts, which would have enabled them to speak understandingly. The time was in those lands when fermented wine was not called wine at all, but it existed under other names, and unfermented wine was the wine; and the fact that at the time the above missionaries wrote, fermented wine had come to be the only wine passing by the name of wine, does not destroy the fact that, notwithstanding their testimony, there is a wine to-day prepared precisely as the ancients in the days of the Apostles prepared their wine, which they called wine. Rev. H. Holmes, American missionary at Constantinople, in regard to the supposition that among the ancients the chief product of the vine was fermented wine, says: "Now, as a resident in the East, we believe sufficient facts can be adduced to render it extremely probable that this supposition is erroneous, and that the fabrication of an intoxicating liquor was *never the chief object* for which the grape was cultivated among the Jews."

W. G. Brown, who travelled extensively in Africa, Egypt, and Syria, from A. D. 1792 to 1798, states that "the wines of Syria are most of them prepared by boiling immediately after they are expressed from the grape, till they are considerably reduced in quantity, when they were put into jars or large bottles and preserved for use." He adds, "There is reason to believe that this mode of boiling was a general practice among the ancients."

Volney, 1788, in his "Travels in Syria," vol. ii. chap. 29, says: "The wines are of three sorts, the red, the white, and the yellow. The white, which are the most rare, are so bitter as to be disagreeable; the two others, on the contrary, are too sweet and sugary. This arises from their being *boiled*, which makes them resemble the baked wines of Provence. The general custom of the country is to reduce the must to two-thirds of its quantity." "The most esteemed is produced from the hillside of Zouk—it is too sugary." "Such are the wines of Lebanon, so boasted by Grecian and Roman epicures." "It is probable that the inhabitants of Lebanon have made no change in their ancient method of making wines."—*Bacchus* (p. 374, note).

Dr. Bowring, in his report on the commerce of Syria, praises, as of excellent quality, a wine of Lebanon consumed in some of the convents of Lebanon, known by the name of *vino d'or*—golden wine. (Is this the yellow wine which Volney says is too sweet and sugary?) But the Doctor adds, "that the habit of boiling wine is almost universal."—*Kitto* (ii. 956).

Caspar Neuman, M. D., Professor of Chemistry, Berlin, 1759, says: "It is observable that when sweet juices are boiled down to a thick consistence, they not only do not ferment in that state, but are not easily brought into fermentation when diluted with as much water as they had lost in the evaporation, or even with the very individual water that exhaled from them."—*Nott* (Lond. ed., p. 81).

Dr. Thomson says: "The Moslems make no fermented wines; they boil the juice down to preserve it, and they claim to have received this custom from the remotest antiquity."

PRESENT CUSTOMS IN WINE-GROWING COUNTRIES OF EUROPE AND ASIA.

The late Rev. Dr. Duffield, who travelled through Palestine, ("Bible Rule of Temperance," p. 180), says: "The modern Turks, whose religion forbids the use of fermented wine, make use of the inspissated juice of the grape, or 'must,' and carry it along with them in their journeys."

Dr. Jacobus says: "All who know of the wines then used well understand the unfermented juice of the grape. The purest wines of Jerusalem and Lebanon, as we tasted them, were commonly boiled and sweet, without intoxicating qualities such as we here get in liquors called wines. The boiling prevents fermentation. Those were esteemed the best wines which were least strong."

Rev. Dr. Eli Smith, a missionary in Syria, in the *Bibliotheca Sacra* for November, 1846, describes the methods of making wine in Mount Lebanon as numerous, but reduces them to three classes. First: The simple juice of the grape is fermented. Second: The juice of the grape is boiled down before fermentation. Third: The grapes are partially dried in the sun before being pressed.

Dr. Duff, in the *Missionary Record*, 1840, describes his journey through France to India, and says: "Look at the peasant at his meals in the vine-bearing districts! Instead of milk, he has a basin of pure unadulterated blood of the grape. In this, its native original state, it is a plain, simple, and wholesome liquid; which, at every repast, becomes to the husbandman what milk is to the shepherd; not a luxury, but a necessary; not an intoxicating, but a nutritive, beverage."

In 1845, Captain Treatt wrote: "When on the south coast of Italy last Christmas, I inquired particularly about the wines in common use, and found that those esteemed the best were sweet and unintoxicating. The boiled juice of the grape is in common use in Sicily. The Calabrians keep their intoxicating and unintoxicating wines in separate apartments. The bottles were gene-

rally marked. From inquiries, I found that unfermented wines were esteemed the most. It was drank mixed with water. Great pains were taken, in the vintage season, to have a good stock of it laid by. The grape juice was filtered two or three times, and then bottled, and some put in casks and buried in the earth. Some keep it in water to prevent fermentation."—*Dr. Lees' Works* (vol. ii. p. 144).

Mr. Alsop, a minister of the Society of Friends, wrote to Dr. Lees in 1861 ("Pre. Dis. of Bible Tem. Com." p. 34): "The syrup of grape juice is an article of domestic manufacture in almost every house in the vine districts of the South of France. It is simply the juice of the grape boiled down to the consistence of treacle. * * * As to the use of ordinary wine, it is almost entirely confined to the *men*. It is proverbial that if a young woman is known to be in the habit of using it, she is unlikely to receive proposals of marriage."

"The reader should bear in mind and particularly notice that a 'thick syrup will not undergo vinous fermentation, and that an excess of sugar is unfavorable to this process.' But it will undergo the acetous, and become sour. This our wives understand. For, when their sweatmeats ferment, they do not produce alcohol, but become acid, sour. This is not a secondary, but the first and only fermentation—by the inevitable law that where there is a superabundance of saccharine matter and more than 75° of heat, then the vinous fermentation does not take place, but the acetous will certainly and immediately commence."—*Bible Wines*.

PRESERVATION OF WINE BY EVAPORATION.

"Evaporation, or perfect dryness, prevents every kind of fermentation (Watts, 11. 635; Gmelin, vii. 100). This was easily attained by the wine being put in large bottles and suspended in the chimney, called *fumarium*. 'Liquids evaporate at temperatures below their boiling point' ('Fownes' Chem.,' 10 ed., p. 46). The Oriental traveller, Mr. Buckingham ('Travels among Arab Tribes,' London, 1825, p. 137), was treated at Cufr Injey to cakes of wine, which he describes as a very curious article, probably

resembling the dried wine of the ancients, quite hard and dry, in shape like a cucumber, capable of being kept fresh and good for many months—a welcome treat at all times, and particularly well adapted for sick or delicate persons who might require some grateful provision that could be carried in small compass without risk of injury on the journey. He also describes (p. 140) this dried wine as having the consistency of portable soup. Nor is solidity or perfect desiccation necessary, for fermentation demands a great degree of liquidity, taking place only when the solution is sufficiently diluted with water (Watts, ii. 630; Gmelin, xv. 268)."

Dr. Kerr, in his "Unfermented Wine a Fact," says: "The Persians sometimes boil the *duschab* (a syrup of sweet wine or must) so long that they reduce it to a paste for the convenience of travellers, who lay in a stock of it for the journey, cutting it with a knife, and diluting it with water to serve as a drink."—*Travels in Muscovy, Tartary, and Persia, by Adam Olearius, Ambassador for Holstein, by Wicquefort* (lib. v. 802).

Olearius adds: "One can reduce five hogsheads to one, say some chemists, and, amongst others, the celebrated Mr. Glauber, by boiling the sweet wine or must down to a fifth part, because there is no apparent sign that the wine loses the character it possessed before it was boiled; and, after that, by adding as much water as was evaporated, one could restore it to the same quantity and give it the same goodness as it formerly had."—*Ibid.* (803).

### KEEPING COOL AND SETTLING THE WINE.

Below the temperature of about 45° fermentation is impossible; and fermentation commences in the gluten, which is a trifle heavier than the rest of the wine; therefore, if the wine is kept below that temperature for a few months, or even weeks, the gluten will settle to the bottom of the cask as lees; which, in this case, not having been perverted by leaven, have a good correspondence. Then the wine may be carefully removed from the lees, and it will not ferment; but it will be seen that the wine has lost an important part of its substance (the gluten), and

therefore it is not so fully the fruit of the vine as it was when first pressed from the grape, or as boiled wine is which has simply lost a portion of its water, which can be readily restored, when the wine is wanted for use; but this method of preserving wine was well known and frequently practiced by the ancients.

"Cato, the earliest of the so-called 'rustic' or agricultural writers, about B. C. 200, describes specially the mode of preparing must, or unfermented wine, thus: 'If you wish to have must all the year, put the grape juice in a flask [*amphora*], seal over the cork with pitch, and lower it into the cistern [*piscina*]. After thirty days, take it out; it will be must all the year' ('De Re Rustica,' c. 120). It is worthy of note that the word *mustum* first appears in Latin literature in the age of Cato, about B. C. 200; after which it is often met till Pliny's day, three centuries later.

"Columella, the rural writer, more fully than Cato at an early age, describes (xii. 29) the mode of preparing unintoxicating wine. He says: 'That must may remain always sweet, as if it were fresh, thus do: before the grape-skins have been put under the press, put must, the freshest possible from the wine-vat, into a new flask, and seal and pitch it over carefully, so that no water can get in. Then sink the flask in cold, sweet water, so that no part of it shall be uncovered. Then, again, after the fortieth day take it out; and thus prepared, it will remain sweet throughout the year.'"—*Divine Law as to Wines.*

"Smith, in his 'Greek and Roman Antiquities,' says: 'The sweet, unfermented juice of the grape was termed *gleukos* by the Greeks and *mustum* by the Romans — the latter word being properly an adjective signifying new or fresh.' 'A portion of the must was used at once, being drunk fresh.' 'When it was desired to preserve a quantity in the sweet state, an amphora was taken and coated with pitch within and without; it was filled with *mustum lixivium*, and corked so as to be perfectly air-tight. It was then immersed in a tank of cold fresh water, or buried in wet sand, and allowed to remain for six weeks or two months. The contents, after this process, was found to remain unchanged for a

year, and hence the name, *aeigleukos*—that is, '*semper mustum*,' always sweet.'"

"Chas. Anthon, LL.D., in his 'Dictionary of Greek and Roman Antiquities,' gives the same receipt and definitions, and fully sustains the position that these preparations of the unfermented grape juice were by the ancients known as wine."—*Bible Wines.*

The modern application of this method of keeping wine unfermented and unintoxicating was thus detailed by Philip Miller, F.R.S., in 1768: "The way to keep wine long in the must is to tun it up immediately from the press, and, before it begins to work, to let down the vessels, closely and firmly stopped, into a well or deep river, there to remain for six or eight weeks, during which time the liquor will be so confirmed in its state of crudity as to retain the same, together with its sweetness, for many months after, without any sensible fermentation."—*The Gardeners' Dict.* (8th ed.) *Art. Wine.*

That the sweet, unfermented juice of grapes, either fresh or preserved by the various processes we are considering, was called wine by the ancients is beyond question.

"Aristotle says of sweet wine that 'it is a wine *in name*, but not in fact—*it does not intoxicate.*' It had the *name*, therefore, even in his day. Josephus, the Jewish historian, paraphrasing the dream of Pharaoh's butler, who dreamed that he took clusters of grapes, and pressed them into Pharaoh's cup, and gave the cup to Pharaoh, repeatedly calls this grape juice *wine*. Bishop Lowth, 1778, in his 'Commentary' (Isaiah v. 2), says: 'The fresh juice pressed from the grape' was by Herodotus styled *oinos ampelinos*, that is, wine of the vine."—*Wine of the Word, by Rev. Dr. Herrick Johnson.*

### FILTERING WINE TO PREVENT FERMENTATION.

The ancients were in the habit of repeatedly filtering their wines to prevent fermentation. As we have already stated, fermentation commences in the gluten, which is a thick, jelly-like substance, or the bread portion of the wine, which does not so readily pass through fine substances like felt, wool, or linen bags,

or whatever material was used by the ancients in making their filters, as the more fluid portions of the wine; consequently, by repeatedly filtering, and thus separating the gluten, they prevented fermentation in the wine which passed the filter; but, it will be seen that, as in the case of keeping cool and settling the gluten, they lost a valuable and an essential part of the wine, or the part which nourishes the body of man as good does his spirit. Still this process is vastly superior to the process of fermentation, even aside from the latter's contaminating the wine by leaving in it a poison which will cause drunkenness, insanity and disease; for fermentation not only destroys the gluten quite as effectually as the filter, but it also destroys a large portion of the sugar; and it perverts, precipitates, or changes the vegetable salts which the Lord has so carefully organized in the grape for the good of man. Fermented wine contains very little of the fruit of the vine or of the substances organized therein unperverted.

"Plutarch, in his 'Symposiacs,' refers to the way of preventing the fermentation of wine by filtering, as explained by Dr. Ure. Plutarch says: 'Wine is rendered old, or *feeble in strength*, when it is frequently filtered; this percolation makes it more pleasant to the palate; the *strength* of the wine is thus *taken away* without any injury to its pleasing flavor. The *strength* (or *spirit*) being thus *withdrawn* (or *excluded*), the wine *neither inflames the head* nor *infests the mind and the passions*, but is much more pleasant to drink. Doubtless, defecation takes away the (*spirit*, or) *potency* that torments the head of the drinker; and, this being removed, the wine is reduced to a state both *mild, salubrious* and *wholesome*.' Here is a writer on conviviality—one who associated with drinkers—who asserts that these unintoxicating wines were most esteemed.

"The 'Delphin Notes to Horace, lib. 1, ode 2, make reference to the same mode of preventing fermentation. 'Be careful to prepare for yourself wine percolated and defecated *by the filter*, and thus rendered sweet, and more in accordance with nature, *and a female taste*.' Females, as we have seen, were not allowed to drink intoxicating wine. It was this kind of wine which Theo-

phrastes so appropriately called '*moral wine.*' The mischief wrought by fermented wine ought, long since, to have earned for it the title of 'immoral wine.'

"Cato, and other ancient writers, give similar testimony. The fact that these receipts were furnished to the public is very good evidence, of itself, that such wine was in use.

"The numerous authorities already cited to show that unfermented grape juice is wine, also prove that unfermented wine existed.

"Here, then, in spite of assertions to the contrary, is the *thing* which we call unfermented wine. No quibble about the use of terms can avail, for here is the *thing*, by whatever name it is called. The name of it may have been different in different ages; for, as we have seen, Pliny says, that intoxicating wine, *vinum*, was once called *temetum;* and in the East now, *krasion* has displaced the classical *oinos.*"—*Communion Wine, by Rev. William M. Thayer.*

PRESERVATION OF UNFERMENTED WINE BY THE USE OF SWEET OIL.

If the fresh juice of the grape, that which results from only a moderate amount of pressure, is strained through a linen strainer once or more; or until all fragments of the pulp are removed and the wine is perfectly clear, and it is then put into a clean bottle until it reaches the neck of the bottle, and a stratum of fresh sweet oil is poured upon its surface until it reaches the depth of an inch or two, and then the bottle is corked, the wine will not ferment, but will keep fresh, as has been found by recent experiments; thus confirming the efficacy of one of the methods of the ancients, as represented by the following engravings.

"The three cuts," says the Rev. Dr. Samson, "present three distinct processes in the most ancient modes of preparing unfermented wines, alluded to on pages 46, 54-57, and described on pages 310-313 (of his work on the 'Divine Law as to Wines'). They are copied from sculptures in relief, richly painted, found on the walls of tombs at Beni Hassan, in Upper Egypt. They are found in the volumes of Sir Gardner Wilkinson, and were

carefully studied by the writer in February, 1848. The tombs have, at their entrance, the cartouche of Osirtasen I., the Pharaoh of Joseph's day.

"Fig. 1 presents the twist-press, the "torcular" of the Romans, and specially illustrates the *straining* of the saccharine from albuminous ingredients in grape juice; the cloth of the sack preventing the pulpy albumen from passing out with the watery, sugary fluid. Fig. 2, the tread-press, exhibits the immediate *drawing off and storing* of the strained juice, which issues from the upper spout of the vat in which the strainer is not seen, pours into the upper tub, and is thence dipped fresh into jars and stored in the wine-vault. Fig. 3 shows the mode of preserving the stored grape juice; the man at the left with a large tureen, pouring the juice through a cylindrical spout into the jars, while the youth with an oil-scoop, like those now found in ancient tombs in Egypt, Cyprus, and Greece, pours a coating of olive oil on the top of the grape juice in the jars. To this custom of preserving must and other fruit products by oil, Pliny and Columella allude: Columella saying (xii. 19) that 'before the must is poured into the jars (vasa),' they should be 'saturated with good oil.'"

### FUMIGATION.

Dr. Ure states that fermentation may be stopped by the application or admixture of substances containing sulphur; that the operation consists partly in absorbing oxygen, whereby the elimination of the yeasty particles is prevented. Adams in his "Roman Antiquities" on the authority of Pliny and others, says "that the Romans fumigated their wines with the fumes of sulphur; that they also mixed with the *mustum*, newly pressed juice, yolks of eggs, and other articles containing sulphur."

Count Dandalo, "On the Art of Preserving the Wines of Italy," first published at Milan, 1812, says: "The last process in wine-making is sulphurization: its object is to secure the most long-continued preservation of all wines, even of the very commonest sort."—*Nott.*

FIG. 1.

FIG. 2.

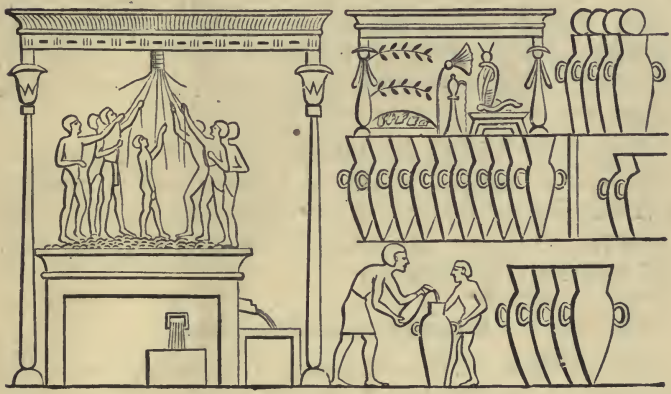
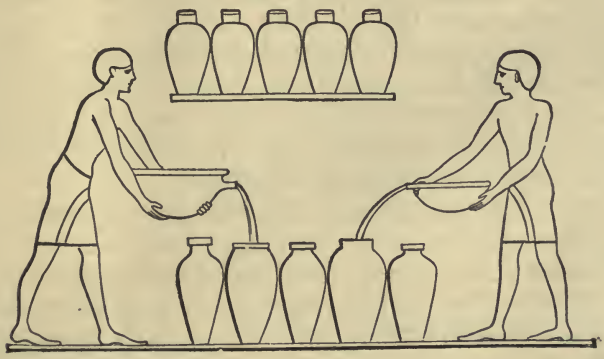


FIG. 3.



So it will be seen that sulphurization is used to stop fermentation in our age.

Dr. Adam Clarke says: "The Hebrew, Greek, and Latin words which are rendered 'wine,' mean simply the expressed juice of the grape." Hence, we find that different words in the Bible are translated "wine," which proves that wine is a generic term, and covers the *stores of all sorts of wine* spoken of in Nehemiah, v. 18. At the present day, also, the term is used in precisely this manner. It may mean grape, currant, raspberry, whortleberry, elderberry, madeira, port, sherry, and a hundred other wines. It may refer to new, old, sweet, sour, weak, or strong wines. It may refer to enforced or unenforced, fermented or unfermented wine. Pliny says that, in his day (lib. 14, cap. 22), the term covered "one hundred and eighty-five different kinds of wine."

There were various other methods for preserving wine from fermentation employed among the ancients, such as mixing it with sea water, spices, etc., but it is unnecessary to refer to them further, as we have already noticed those most frequently used, and those least objectionable.

### MODERN UNFERMENTED WINE.

Norman Kerr, M. D., of London, in an excellent work just published, in reply to Rev. A. M. Wilson, says: "I have, time and again, examined grape juice hours after, by the interference of man, it has been expressed, and found not a trace of alcohol; and I have, by repeated experiment, proved that nothing can be easier than the production and preservation of unfermented wine. The preparation of this nutritious and cheering non-alcoholic drink is as speedy, simple, and easy as the manufacture of alcoholic liquor is tedious, complex and difficult.

"Grape juice boiled down to a half, a third, or a fourth of its bulk, does not ferment for a very long period, and then only slightly and on the surface. Three months ago I prepared specimens of these unfermented wines of the ancients, *defrutum*, one-half evaporated (Plin. N. H. xiv. 9), and *sapa*, *sirœum*, or *hep-*

*sema*, two-thirds evaporated (Plin. ibid.; Ramsay in Smith, Art. Vin.), and I have just finished using them. The blood of the grape was poured warm into ordinary glass bottles, which were sealed as wine bottles usually are, and it continued unfermented and free from alcohol to the last. And I had the pleasure, not long since, of enjoying a refreshing draught from a bottle of Eastern wine more than four years old, which I found, on chemical examination, absolutely non-alcoholic."

Rev. Mr. Wilson declared that, "It must have been simply impossible for the ancients to have preserved their juice liquid and unfermented, unless they had boiled it in air-tight flasks, or had expressed it in an atmosphere of hydrogen and carbonic acid, or had subjected it to a steaming process, and preserved it *in vacuo*. But they trode their grapes in an open wine-press, and pressed out the juice in an open vat, in the open air, so that fermentation was inevitable."

In answer to this statement, Dr. Kerr, after referring to the various processes by which wine was preserved free from fermentation by the ancients, and is so preserved at this day, says: "It may be very wrong of me to drink the impossible, but this morning, and every morning for the last three weeks, I have drank of a most pleasing and refreshing liquor, cheering to the heart and nourishing to the body, as thin as any full-bodied Tokay, four years and a-half old—the pure juice of the grape boiled. It was imported in casks from the East, and, after undergoing the great heat of a prolonged voyage on the Mediterranean, was poured into Winchester quarts, the corks being sealed as those of whisky jars generally are. A month ago the liquor, after being carefully examined and found absolutely free from alcohol, was decanted, and though it has been kept in common wine bottles, it has shown no appearance of fermenting."

After stating the fact that grape juice does *not* begin to ferment immediately on exposure to the air; and that a period varying from some hours to several days elapses before the process of fermentation and the formation of alcohol begin; notwithstand-

ing Rev. Mr. Wilson's statement to the contrary, Dr. Kerr concludes as follows: "Therefore, it is as clear as the light of the sun at noon, that the existence of unfermented and unintoxicating wine amongst both ancients and moderns, is not a myth, but a fact."

Of the modern unfermented wine he says: "This nineteenth century non-alcoholic wine (a bottle of which, taken at random out of my wine-cellar, where it has been for four years, was analyzed by Mr. Clifford and myself on March 23, 1878, and found absolutely free from alcohol) I prescribe largely in the treatment of such diseases as fever, consumption, and that most depressing malady, dyspepsia, from one of the Protean forms of which Timothy may have suffered when he received the prescription of probably a like wine from the Apostle Paul."

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### GRAPE JELLY.

Grape jelly, if properly prepared, is one of the most palatable, nourishing and useful of our articles for food. As a sauce or preserve to eat with bread and butter, or on meat, or fish, there is in the estimation of the writer—judging from his own taste—nothing which compares with it. It does not dissolve readily in cold water; but in hot water, by a little stirring, it will dissolve sufficiently to make a palatable and nourishing drink.

To make grape jelly, select good, clean, ripe grapes, mash and boil them in their own juice until they are well cooked, then strain them either through a fine cullender or sieve, or a coarse linen cloth will do. Press or rub all of the substance of the grape out which you can, leaving as little as practicable beside the skins and seed behind; then boil the juice for a short time. If your grapes are "meaty," you will not need to boil long, but if there is not much substance to them you will need to boil them longer. Add three-fourths of a pound of sugar for every pint of juice, if the grapes are grown in a northern latitude; do not boil long after adding the sugar—only long enough to thoroughly dissolve the sugar, for long boiling with sugar impairs the flavor; pour it into glasses or jars; or can it as you do fruit. It will keep. You need not fear any supposed impurities in this fruit of the vine, which seem to trouble our wine-drinking friends so much, for the Lord has carefully organized this substance in the grape for your use, and He has made no mistake. It is the drinkers of fermented wine who have made so sad an error.

## CHAPTER VI.

### DRUNKENNESS IN WINE GROWING AND BEER CONSUMING COUNTRIES.

If we look back upon the history of the world, from the days of Noah down to the present time, we find that drunkenness has been one of the most fearful and destructive of the evils which have afflicted our race. Before the sixth century alcohol, brandy, whisky, and all distilled liquors, were unknown in Bible lands; consequently all the drunkenness described by ancient authors, and so severely denounced in the Bible, was from the drinking of fermented liquids, and generally of wine. No further reply than this would seem to be necessary to show the utter absurdity of recommending the use of wine instead of distilled liquors, with the expectation of materially modifying the evils of drunkenness. The truth is, that with the exception of the very lowest class of society, the present drinking habits are generally formed by the use of wine and beer; and if we can only stop the use of these fluids we shall have less drunkenness; for distilled liquors are so repugnant to the unperverted taste, that there will be less danger of drunkenness than now.

We take from the Rev. Dr. Samson's work, "The Divine Law as to Wines," the following statements: "It has been so frequently claimed that if, instead of preaching total abstinence from all intoxicating drinks, we would recommend the use of wine and beer instead of distilled liquors, we should do more good than by advocating total abstinence. Here the work of Honorable Robert C. Pitman, LL.D., Associate Justice of the Superior Court of Massachusetts, just issued, and entitled 'The Problem of Law as to the Liquor Traffic,' comes in with its special testimony. While most of the volume is devoted to the evils of distilled intoxicants, the 19th chapter, entitled the 'Milder Alcoholics,' brings out an array of testimony by careful

observers quite unlike that of casual tourists in Europe. Of these gathered testimonies, the following are specimens: In France, Montalembert said, in the National Assembly, as early as 1850, 'Where there is a wine-shop, there are the elements of disease, and the frightful source of all that is at enmity with the interests of the workman.' In 1872, the French Government appointed a committee to report on the national vice of wine-drinking. In the report of their Secretary, they say, after citing the fearful demoralization produced by wine before, during, and after the war with Prussia: 'There is one point on which the French Assembly thought and felt alike. * * * To restore France to her right position, their moral and physical powers must be given back to her people. * * * To combat a propensity, which has long been regarded as venial, because it seemed to debase and corrupt only the individual, but the prodigious extension of which has resulted in a menace to society at large, and in the temporary humiliation of the country, seemed incumbent on the men to whom that country has entrusted the task of investigating, and remedying its evils.' In Switzerland, Dr. Guillaume, of the National Society for Penitentiary Reform, states, in 1872, that 'the liberty of the wine-traffic, and intoxication therefrom, is the source of fifty per cent. of the crimes committed.'

"In Italy, Cardinal Acton, late Supreme Judge at Rome, has stated that nearly all the crimes at Rome 'originate in the use of wine.' Recorder Hill, appointed to gather facts abroad, to influence British legislation, reported in 1858, 'Each of the governors of state prisons in Baden and Bavaria, assured me that it was wine in the one country, and beer in the other, which filled their jails.' American legislation as to wines and beers is but following modern as well as ancient experience; for all the dangers attending the use of distilled liquors are linked to the use of fermented wines."

"There is an impression," says the Rev. Dr. Fowler, "that France is a temperate nation. Men ride through the country in the better class of cars and see little of it, because the matchless police remove the nuisance; but let them live there, and live

with the people, and they will change their minds. Listen to the witnesses: Our author, J. Fennimore Cooper, says: 'I came to Europe under the impression that there was more drunkenness among us (Americans) than in any other country. A residence of six months in Paris changed my views entirely. I have taken unbelievers about Paris, and always convinced them in one walk. I have been more struck by drunkenness in the streets of Paris than in those of London. Horace Greeley wrote from Paris: 'That wine *will* intoxicate, *does* intoxicate; that there are confirmed drunkards in Paris and throughout France is notorious and undeniable.' M. LeClere says: 'Laborers leave their work, derange their means, drink irregularly, and transform into drunken debauch the time which should have been spent in profitable labor.' A French magazine says: 'Drunkenness is the beginning and end of life in the great French industrial centres. At Lille twenty-five per cent. of the men, and twelve per cent. of the women, are confirmed drunkards.'

"The Count de Montalembert, member of the Academy of National Sciences, said in the National Assembly of France: 'Where there is a wine-shop, there are the elements of disease, and the frightful source of all that is at enmity with the interests of the workman.' M. Jules Simon: 'Women rival the men in drunkenness. At Lille, at Rouen, there are some so saturated with it that their infants refuse to take the breast of a sober woman.' Hon. James M. Usher, Chief Commissioner of Massachusetts to the World's Exposition in Paris, in 1867, says: 'The drinking habit runs through every phase of society. I have seen more people drunk here than I ever saw in Boston for the same length of time. They are the same class of people too.' Hon. Caleb Foote, of Salem, Mass., writing from Paris, after large investigations, denies, *in toto*, the theory that the people of the wine-producing countries are sober. Dr. E. N. Kirk, of Boston, says: 'I never saw such systematic drunkenness as I saw in France during a residence of sixteen months. The French go about it as a business. I never saw so many women

drunk.' Surely there is no lack of testimony. Look at the other wine-growing countries.

"Rev. E. S. Lacy, of San Francisco, six months in Switzerland in a wine-growing section, says: 'Here more intoxication was obvious than in any other place it was ever my lot to live in.' Before the Legislative License Committee of Massachusetts, Dr. Warren, of the Boston Biblical School, seven years a resident in Germany, says: 'Drunkenness is very common: every evening drunken people stagger by my house.' Rev. J. G. Cochran, missionary to Persia, says of a wine-producing section: 'The whole village of male adults will be habitually intoxicated for a month or six weeks.' Rev. Mr. Larabee, another missionary to Persia, confirms the statement. Even priests coolly excuse their own irregularities by the plea of drunkenness.

"Thirty-five or forty years ago England attempted to suppress drunkenness by licensing ale and beer, yet she consumes more alcohol per head now than then. The consumption of alcohol has increased in the last fifty years one hundred and seventy-five per cent.

"Turn to America. How fares it in California? The experiment fails. A State Convention of the friends of Temperance, in October, 1866, resolved against wine-growing. Conventions of Congregational ministers and lay delegates, the same month, reached the same result. They are fully convinced that the hope of temperance, based on wine, is delusive. This case has been tried till the State exceeds, perhaps, all others in corruption. Commissioner Wells says: 'California, with her cheap wines for temperance,' in the year ending June 30, 1867, sold fourteen times per head as much alcoholic stuff as Maine did, and more than any other State.'

"Dr. Holland, who, it will be remembered, some time ago wrote a book recommending wine as a substitute for alcohol—which book is yet quoted as an authority by those who advocate this theory—has, since his late travels in the wine-growing countries of Europe, where he had an opportunity to extend his observations, declared that his former views were wrong; and that wine-

drinking is a great producer of drunkenness; and that if we wish America to become a nation of drunkards. we should adopt wine as our beverage.

"These are the facts concerning the wine-growing countries. The idea of substituting wine for alcohol in the interest of Temperance is absurd. I have protracted this part of the argument, because the enemies of this law are seeking to have wine and beer excepted from the law. But do it, and you kill the law; and this is what they seek. Beware! If you make wine and beer abound, drunkenness will much more abound.

"Against this evil plan we can only thunder the facts that the countries that manufacture and drink most wine are those that use most distilled liquors, and have the largest per cent. of beastly wife-beating and child-beating drunkenness. Husbands may tell their ragged and pleading wives that they can stop; they guess they know who drives. They can stop if they will; but the fact remains. The hundred thousand drunkards that annually die were all moderate drinkers before they settled down into 'old tubs.' They all tippled a little before they guzzled. There is no disguising the fact. Once drinking, there is no way out but to face about and let it alone, or go through into hell."

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As the printer does not like to commence a chapter, except at the top of a page, and the writer does not like to send out blank pages—or parts of such—the reader may expect to find in this work, here and there, at the end of the chapters, subjects considered which do not legitimately come within the limits of the subjects discussed in the preceding chapter. The great aim of the writer in the preparation and sending forth of this volume, is to expose falses, and to impart useful information, and thus benefit his fellow-man.

## CHAPTER VII.

### THE "NEW JERUSALEM MESSENGER" AND INTOXICATING WINES.

IN the *Messenger* of February 9th, 1881, appear the following editorial comments, in answer to a correspondent:

"W. J. P., in our correspondence department, suggests that because 'falses from evil' are compared to 'such wine and strong drinks as induce drunkenness,' the good wine of the Bible must be unfermented. On the contrary, we think the 'wine that produces drunkenness' is that which is taken in greater quantities than in its proper proportion to food. Wine taken with the food, and in proper proportion to it, does not produce drunkenness. Wine alone, or out of proportion to good food, may produce drunkenness, and hence represent 'falses from evil;' that is, truths in the character without their corresponding good are changed into 'falses from evil.'"

Well, let us carry the editor's interpretation of Swedenborg's comparison of falses from evil to intoxicating wine, over to his comparison of falses not from evil to waters not pure, for if true in the one case it must be true in the other also.

The suggestion is made, that because falses not from evil are compared to waters not pure, therefore the good water of the Bible must be pure water. On the contrary, exclaims the reasoning of the editor of the *Messenger*, we think the "water not pure" which may cause disease but not drunkenness, is water which is taken in greater quantities than in its proper proportion to food. Impure water taken with food, and in proper proportion to it, does not produce diseases peculiar to the quality of impure water. In other words, there is no wine or water which in itself is impure; it is only rendered impure, because it is not taken in due proportion with food; even though one may be impure from the presence of the poisonous product of leaven (alcohol)—which, as we well know is a deadly poison, causing insanity, drunkenness, *delirium tremens*, and sudden death—or the other with arsenic, the action of which is not as terrible in its effects, espe-

cially when taken *with and in due proportion to food*, but nevertheless is to be dreaded by every sensible man. With an unwarrantable assumption to begin with, and a few grains of apparent (not real) truth, scattered through it, it certainly would be difficult to find, in the English language, in so few lines, such strange and pernicious verbiage; and this seductive morsel, is sent out by the general body of the New Church to homes where dwell our guileless and inexperienced youth. Alas! Alas! for our Church.

It is certainly true that alcohol, fermented wine, arsenic, or any other poison, in a given quantity, when mixed or taken with food, will not be as readily absorbed and taken into the circulation, or act as speedily on the mucous membrane of the stomach; and, consequently, will not produce such speedy or violent poisonous effects as when taken alone, or into an empty stomach. But who is to judge when either arsenic or intoxicating wine is taken in due proportion to food, as every man is governed by his taste or a morbid craving? The *Messenger* must acknowledge that poisons are seductive, because they cause an unnatural action, followed by an opposite state; consequently an unnatural demand, and an unnatural appetite, which absolutely require an increase of the quantity to satisfy the demand and appetite. This is not true of any kind of natural food or drink; and the history of the past shows that no poison is more seductive than fermented wine. Commencing with a single glass with food, presently more is required; until, perhaps, at last a whole bottle does not give a due proportion to food, according to the actual feelings and desires of the drinker. From drinking this seductive fluid with food, it is but an easy step, which *Words for the New Church*, it will be seen has already taken, to advocate the drinking of the social glass of wine—and even whisky—when friends meet; and then the life which leads to drunkenness is well begun; and the road is clear for the young and old of the New Church to march on in the line of drunkards hand in hand to wretchedness and crime; and, if not prematurely cut off, not unfrequently to a drunkard's grave. We will ask the *Messenger*, in all seriousness, if too many of the members of our Church are

not, at this very moment, travelling that road; and in too imminent danger, to make such justification and encouragement of this terrible evil of wine-drinking desirable in its columns; to say nothing of the danger of such teaching to the young.

But, as has been shown above, it is not true that fermented wine can be taken in any perceptible quantity with food, or in a quantity which the *Messenger* would evidently justify, with either impunity or safety. We have already called attention to the great danger of developing an uncontrollable appetite for intoxicating drinks, by thus using wine; and now we will let that able physiologist, Dr. Wm. B. Carpenter, speak as to the effects of such moderate drinking of intoxicating beverages as the *Messenger* encourages: "It cannot then be imagined that even a small habitual excess in diet, induced by the stimulating action of fermented liquors, can be without its remote consequences upon the general system; even though it may be for a time sufficiently compensated by increased activity of the excreting organs. And the disorders of the liver and kidneys, which are so frequent among those who have been accustomed to this mode of living for many years, without (as they believe) any injurious consequences, are as surely to be set down to it, as are those congestive and inflammatory diseases of the abdominal viscera, which so much more speedily follow habitual excesses in warm climates."

But why this special effort of the editor of the *Messenger* to justify and encourage the use of intoxicating wine? It is well known to the readers of the *Messenger* that, over a year ago, an article appeared in its columns, justifying the use of intoxicating drinks; and that the present writer wrote a somewhat lengthy essay, in which he endeavored to show, that according to the philosophy of the New Church, the science of correspondences, the express teachings of Swedenborg, and the well-recognized laws of physiology, alcohol wherever found has an infernal origin; that it is a poison, and one of the most deadly and insidious; and that in all its effects on body and mind, its action is strictly analogous to the action of falses from evil on the soul of man. He

also produced unquestionable evidence that there were two kinds of wine in use among the ancients, and named in the Bible—one intoxicating and the other not. This essay was violently assailed by several writers, and all of the assaults were based upon assumptions which had no foundation in truth; such as that the wines spoken of favorably in the Bible were always fermented wines, and that fermented wines must be good, because Swedenborg compares fermentation, and the changes which take place during the fermentation of wine, and the purification of alcohol, to spiritual combats and purification.

While printing some other articles upon the same side of the question on which we stand, the editor accumulated several articles in reply to our essay, full of such assumptions; and two or three short articles opposed to the use of intoxicating wine; and printed them all in one number of the *Messenger*, and then declared the discussion in the columns of the *Messenger* closed; thus giving the writer of this work no opportunity to reply. As the discussion was opened by an advocate of the use of intoxicating drinks, and the writer, of course, not knowing what objections would be taken to his article, could not answer them before he knew them, the friends of temperance did not feel that they were fairly treated. But the writer endeavored to do the best he could, under the circumstances, to bring the truth before the minds of New Churchmen, therefore he printed what he had to say in the form of a tract, and sent it to all New Churchmen whose names he could obtain. So much for the past course of the *Messenger*.

Well, it so happened, recently, that a respected correspondent of the *Messenger* sent the editor a short extract from Swedenborg, accompanied by three lines, intimating that it was possible, after all, that the advocates of intoxicating wines might be mistaken in some of their conclusions and views. The following contains the correspondence and extract.

FALSES FROM EVILS—INTOXICATING WINES AND STRONG DRINKS.

EDITOR MESSENGER,—Perhaps the following passage, from No. 1035 of the "Apocalypse Explained," favors the idea that

the good wine of the Bible is unfermented, and the bad wine is fermented. W. J. P.

"As to what further respects the insanity, which is signified by inebriation and by drunkenness in the Word, it is not from falses, but from truths falsified; the reason is, because truths from heaven act into the understanding, and at the same time the false from hell, whence arises dissension in the mind and an insanity like that of a drunkard in the world; but this insanity only takes place with those who are in evil, and have confirmed the falses of evil by the Word, for all things of the Word are truths, and communicate with heaven, and falses of evil are from hell; but from the falses which are not from evil spiritual inebriation does not take place, for those falses do not pervert and destroy spiritual truths, which lie inwardly concealed in the truths of the literal sense, for they do not thence hatch evil, as do the falses which are derived from evil. Falses not from evil may be compared to waters not pure, which being drunk do not induce drunkenness, but falses from evil may be compared to such wine and strong drinks as induce drunkenness; wherefore also that insanity, in the Word, is said to be affected by wine, which is called the wine of whoredom, and the wine of Babel in Jeremiah li. 7: 'A cup of gold is Babel in the hand of Jehovah, inebriating the universal earth, the nations have drank of her wine, therefore the nations are insane.'"

Now, we think almost any intelligent, liberal-minded man, who believes in fair play in the discussion of such an important question as the one under consideration, will say that, after having closed the discussion against the advocates of total abstinence at the very time when, as we have seen, in honor and fairness he should not have done so, if he felt under obligation, from any consideration whatever, to insert a simple extract from Swedenborg's works, with simply the three lines from his correspondent, he might have let it stand without note or comment, and allowed his readers to judge as to what is taught therein for themselves. But no, sir, this would never do! For Swedenborg distinctly

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represents that there are two kinds of wine; and intoxicating wine he compares to falses, and not simply to falses, but to the worst kind of falses—falses from evil—and he illustrates it so clearly that no one would be likely to mistake what he means. Seeing clearly, it would seem, the emergency, the editor of the *Messenger* takes up his pen, and rushes to the front page of his paper, and gives us the paragraph which is presented to the reader at the head of this article. Desperate situations require desperate measures of defence. Such falses as are used to justify the use of fermented wine, in a fair field where both sides are allowed to be heard, cannot long remain covered, for they will not stand a thorough investigation in the light of this new day.

Although the columns of the *Messenger* were closed against the discussion of the wine question more than a year ago; and the editor, as we have seen, could not admit a simple quotation from Swedenborg comparing intoxicating wine with falses from evil, sent him by a subscriber, without an attempt to destroy its force, yet he does not hesitate, without one word of comment, to admit a sermon from a New Church minister containing the following in the interest of intoxicating wine: "Before fermentation the grape juice in the wine fat is turbid, and appears full of impurities. But by fermentation the impurities are removed, the lighter ones are thrown off from the surface, and the others sink to the bottom, leaving the wine clear and pure for use. The necessity for this arises from the fact that in the grape juice are many crude particles of foreign substances that cannot be strained out, separated, or removed in any other way than by fermentation."

We ask the reader if the latter part of the above statement is correct? There may be shreds of the cellular structure of the grape and cells of gluten, if heavy pressure has been used, which render the juice opaque or turbid; the ancients we know separated them by boiling and skimming. Virgil, born 70 years B.C., says:

> "Or of sweet must boils down the luscious juice,
> And skims with leaves the trembling cauldron's flood."

There is no difficulty in separating all substances which cause the fresh grape juice to be turbid, by simply straining or filtering, as we all know.

If the recently expressed juice of grapes is turbid, before fermentation has commenced, it is not because it contains substances which are impure, as represented in the extract from the sermon in the *Messenger;* but the turbidness is caused by fragments of the pulp composed largely of gluten ; and, if the wine is allowed to stand in a cool place below 45°, they will settle to the bottom, leaving the wine clear. But if fermentation commences, this heaviest part of the liquid—not the lightest as represented by our clerical brother above—will rise to the surface, for precisely the same reason that the body of a man drowned generally rises to the surface of the water within a few days, namely, because it is distended with gas which results from its own decomposition. In other words, the leaven or ferment has destroyed this gluten, and casts it out by the aid of the poisonous gas which it has developed. If, instead of being cast out by leaven, it is allowed to settle to the bottom as lees, such lees have a good correspondence as we shall see hereafter, for this gluten is good, useful, and pure ; and it is never impure before ferment assails and destroys it, or before decomposition commences.

Can either the reverend gentleman, or the editor of the *Messenger*, tell us what the impurities and foreign substances are, which can only be separated by fermentation in the pure juice of the grape, called must or new wine, as it flows from the press, which Swedenborg tells us has the same signification as wine? Is the gluten, which nourishes the body of man as good does his soul, one of them? This is to a great extent destroyed and cast out by fermentation. Is the sugar, which is so delightful and which corresponds to spiritual delights, one of them ? This is destroyed and perverted into alcohol, a most deadly poison. Is it the phosphorus which is so necessary for the brain? This either disappears or is polluted during fermentation. Do the vegetable acids and alkaline salts, so carefully organized by the Lord

in the grape to nourish man's tendons and bones, belong to the impurities and foreign substances which can only be removed by fermentation? These substances are perverted, changed, or cast down as lees by fermentation; and such lees have not a good correspondence, as we shall see. That the bread or nourishing portion of the wine is thus destroyed, to a great extent, by fermentation chemistry shows conclusively; and we can demonstrate the same fact to our senses by a very easy experiment. Take some new wine or must as it flows from the press, boil it and you gradually drive off the water; and by continuing your boiling, it becomes a thick syrup; boil it long enough and it becomes a comparatively solid body; when it cools you have lost nothing but water—the food portion remains. On the other hand, take fermented wine and boil it, and you will find no rich syrup, and little or no solid food substance remaining; for it has been destroyed by fermentation. Could anything demonstrate more conclusively than this simple experiment, that such of our clergymen as attempt to justify the use of fermented wine, by comparisons found in the Writings of Swedenborg, have totally mistaken the true meaning of such comparisons?

Again, as has been intimated elsewhere in this work, during the process of spiritual regeneration good overcomes evil and casts it out; and man's spirit is thereby purified, and rendered clear, like wine after fermentation; but in the fermentation of wine, as we have seen above, exactly the opposite takes place; for almost all of the nourishing substances organized by the Lord in the grape for the use of man, which correspond to good, are overcome by the ferment, and the sugar is often entirely destroyed, if the ferment has had a chance to thoroughly complete its work, and either changed or destroyed, and precipitated as lees, cast out in the form of poisonous gases, or remain in, as alcohol and vinegar, to pollute the wine and to render it a seductive and poisonous fluid, which will cause disease, drunkenness, and insanity, if used by man as a drink.

Again: if the grape juice, as it flows from the press, is so full of impurities which can only be removed by fermentation, per-

haps the author of the above sermon can tell us how it happens that Swedenborg declares positively, in a general declaration, that "must signifies the same as wine, viz., truth derived from the good of charity" (A. E. 695), and that new wine is the Divine Truth of the New Testament, consequently of the New Church (A. R. 316). It is quite certain that neither party to this controversy would be willing to admit that the must and new wine, to which Swedenborg refers above, can be must and new wine undergoing the process of fermentation, which are hot, and muddy from heterogeneous substances which have resulted from the destructive action of ferment upon the juice of the grape. We are all, then, compelled to admit that unfermented must and new wine have the same signification as wine; and, if they have the same signification, is it not certain that they have the same composition—are, in fact, the same fluid only modified by age? The ancients, we are told by ancient authors, as we have seen, did not regard their boiled wines as ripe enough for use until they were four years old; and such wines two centuries old, we are informed, were not unknown.

Is it possible that any intelligent reader of the Writings of Swedenborg, who has carefully examined this whole subject in the light thereby afforded, and in the light of science, can for a moment suppose that fermented wine, in which such a large portion of all that corresponds to good has been destroyed, and in which even the water contained therein is polluted by alcohol, the product of fermentation and vinegar which results from the next process of decay, can be the wine which is and ever has been, a blessing to man. "Good wine is, and always will be, found at the 'feast of fat things, full of marrow,' which the Lord is constantly offering man on the mountain of his love—'wine on the lees, well refined.' There is no poison in the wine which 'makes glad the heart of man,' none in that which the good Samaritan poured into the wounds of the man who fell among thieves; none in that which cheers but does not inebriate in declining age. The highest and most holy, earthly emblem of the truth which is divine is wine."

The Word of the Lord, the writings of the Church, modern science, and the common sense of mankind, based on common observation of its effects when used, all tell us, as we have seen, that such a wine is never a wine which has been polluted by ferment. But as we have considered Swedenborg's comparisons more fully in our replies to writers in the *New Jerusalem Magazine*, and *Words for the New Church*, it is unnecessary to say more here.

The Rev. Joseph Cook, in a sermon, speaking of the consequences and danger of moderate drinking, says:

"Do you say that I am declaiming now, and leaving the ground of hard, stern facts? How many of your moderate drinkers can be insured on the same basis as total abstainers? This is a very practical question. Since I came to England, I have been studying up the history of some of your life assurance societies, and I hold in my hand literal extracts from their own documents—not temperance publications at all; and the great outcome is that the total abstainer is paid from 7 or 10 up to 15 and 17 per cent. bonus over and above the moderate drinker. That is an actual result; that is not the fancy of sentimentalism; that is a broad, indisputable fact which Britons ought to respect as the result of experience. Not long ago, one of the assurance societies was addressed on this point, and made, through its secretary, the following report—I have the original letter in my possession—'During the past sixteen years we have issued 9,345 policies on the lives of non-abstainers, but are careful to exclude any who are not strictly temperate, and 3,396 on the lives of abstainers; 524 of the former have died, but ninety-one only of the latter, or less than half the proportionate number, which, of course, is 190.' Less than half the number of abstainers have died compared with the number that have died among non-abstainers who were strictly temperate; and this is after an experience of sixteen years.

"Are life insurance societies to be allowed to go beyond the Church in their regard for the health of men, body and soul? It is to be remembered that many whose lives are assured as those of total abstainers were not always abstinent. The contrasted figures will grow yet more striking when the abstainers are such from birth. These societies are not governed according to Biblical rules; they are not governed by this or that theory in science. Theirs is stern common-sense applied to a selfish problem, and the outcome of it, under long experience, is like a peal of thunder from Sinai. It is high time for the pulpit, it is high time for the pew, it is high time for the young men to arouse themselves when such are the signs of the times in secular societies. Here is the sea rising in a tide that kisses the Alps."

## CHAPTER VIII.

### THE "NEW JERUSALEM MAGAZINE" AND THE WINE QUESTION.

SEVERAL articles have appeared in the *New Jerusalem Magazine*, justifying and favoring the use of fermented wine, and its editors have refused to admit any reply. One of these articles we noticed in our tract on "Pure Wine," and the most important part of it will be found in the chapter on "Words for the New Church" in this work, to which we call the attention of the reader, consequently it is unnecessary to notice it further here.

In No. XL. (June, 1880), the reader will find the most skillful and adroit attempt which, within our knowledge, has ever been made to justify the use of intoxicating drinks by or from the Writings of Swedenborg. The article is lengthy and strictly partisan; and the argument which, taken by itself, is quite plausible, is based upon a single paragraph from the "Arcana;" but, as the reader will observe, it ignores the philosophy of Swedenborg as to the origin of good and evil uses, and leaves unnoticed a large number, if not hundreds of passages in his works, which teach a very different doctrine; and the express, positive declarations of Swedenborg as to the inherent quality of fermented wine. But we will insert the essential part of the article from the *Magazine*, so that our readers may have an opportunity to judge for themselves, for we wish them to view both sides of this important question. The truth is what we all should desire, that it may be a lamp unto our feet; and if we would travel safely we must walk in its light, and allow neither preconceived ideas nor our sensual appetites to blind us, "so that having eyes we see not." The *Magazine* writer says:

"HAS PURE FERMENTED SUBSTANCE A GOOD CORRESPONDENCE?

"It would seem that no doubt can remain upon this point to one who recognizes the truth of what Swedenborg teaches

upon the subject. In the 'Arcana,' 7906, he says: 'That the leaven denotes the false may be manifest from those passages where leaven and leavened, also where unleavened, are named, as in Matthew Jesus said: 'Take heed and beware of the leaven of the Pharisees and of the Sadducees;' afterward, the disciples understood that he had not said that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees (Matt. xvi. 6–12), where leaven manifestly denotes false doctrine. Inasmuch as leaven signifies the false, it was forbidden to sacrifice upon what was leavened the blood of the sacrifice (Ex. xxiii. 18, and xxxiv. 25); for by the blood of the sacrifice was signified holy truth; thus truth pure from all falsity. It was also ordained that the meat offering, which was offered upon the altar 'should not be baked with leaven' (Lev. vi. 17), and that 'the cakes and wafers also should be unleavened' (Lev. vi. 11, 12, 13).

"But notwithstanding these laws against leaven, and being baked with leaven, it is most remarkable that, as Swedenborg proceeds to say, truth cannot be purified from the false without what answers to leavening. He says:

"'As to what further concerns what is leavened and unleavened, it is to be noted that the purification of truth from the false appertaining to man cannot possibly exist without leavening (fermentation), so called, that is, without the combat of the false with truth, and of truth with the false; but after that the combat hath taken place, and the truth hath conquered, then the false falls down like dregs, and the truth exists purified; like wine which grows clear after fermentation, the dregs falling down to the bottom. This fermentation or combat exists principally when the state appertaining to man is turned, namely: when he begins to act from the good which is of charity, and not as before from the truth which is of faith; for the state is not yet purified when man acts from the truth of faith, but it is then purified when he acts from the good which is of charity, for then he acts from the will; before, only from the understanding. Spiritual combats or temptations are leavenings "or fermentations," in the spiritual sense, for on such occasions falses are desirous to conjoin themselves to truths, but truths reject them, and at length cast them down, as it were to the bottom, consequently refine. In this sense is to be understood what the Lord teaches concerning leaven, in Matthew: "The kingdom of the heavens

is like unto leaven which a woman took and hid in three measures of meal until the whole was leavened "(xiii. 33), where meal denotes the truth that gives birth to good. * * * Because, as was said, such combats as are signified by leavenings or fermentations have place with man in the state previous to a new state of life; therefore also, it was ordained that when the new meat offering on the feast of the first-fruits was brought, the wave offering should be baked leavened, and should be the first fruits to Jehovah. (Lev. xxiii. 16, 17).'

"From this we see that though leaven represents what is false, yet we cannot come into genuine good without conflict with it, which involves its presence, nor without passing through a state of spiritual fermentation answering to that of natural fermentation. Not to have leaven in our houses is to banish the false from our minds in the only way it can be, by successful combat against it in the Lord's strength, which actually and effectually casts it out of our minds. We have no protection against the false, and all our tendencies favor its presence, until in conflict with it we obtain the victory.

"As man is not pure without this spiritual fermentation, so the passage teaches us that the juice of the grape is not pure without natural fermentation; and that by the process of natural fermentation a liquid substance is produced that justly represents truth in man purified from the false, which is, in substance, the good of charity.

"It is especially to be noticed here, not only that the purification of the juice of the grape is effected by means of fermentation, but also that of meal or flour. For Swedenborg says, 'meal denotes truth that gives birth to good.' As truth cannot be pure without spiritual combat against the false, which casts it out, so good cannot otherwise be rendered pure. And when the false is cast out by its subjugation in temptations, then both truth and good become pure. And so if we think of things instead of terms, we see that as leaven is the false, things become unleavened, that is, free from the false by the very process of what is called leavening. This subject is treated of in D. P. 284.

"That there is a real relation of correspondence between the effects resulting from a successful meeting of spiritual temp-

tation and the product of natural fermentation, is most fully confirmed by the statement which Swedenborg makes when he says 'spiritual combats or temptations *are leavenings in the spiritual sense.*'

"When we consider what leaven represents—that is, the false and the false united with and flowing from evil—we can understand why it is so severely denounced in the Scriptures, and why he who eats it shall be cut off, that is, be destroyed or condemned. It means that the appropriation of falsity and evil destroys man's spiritual life.

"But when we understand that there are two results of a nature opposite to each other that may arise out of the presence of the false that causes spiritual fermentation, one of which results is the adoption and confirming of the false, and the other the effectual rejection and casting out of the false, then we can see that the former result is what is aimed at in the condemnation and not at all the latter, which, though it is the presence of the false that causes the fermentation, could never have been brought about without it. It is the doctrine of the Pharisees and the Sadducees—the false not seen as false and rejected, but confirmed—that makes deadly leaven. But, on the other hand, the false seen, guarded against, and altogether rejected, causes the leavening in its result to be the effectual establishing of the kingdom of heaven—causes it to be what is represented by the 'leaven which the woman took and hid in three measures of meal till the whole was leavened.'

"This expression is very suggestive; for a woman signifies affection for the truth. It is an affection for the truth secretly fighting against the false, which alone can cause a successful result to the spiritual fermentation.

"Very instructive also is the concluding portion of the extract given: 'Because with man such combats, which are signified by fermentations, exist in the state preceding a new one of life; therefore, also, there is a statute' that the two wave loaves of fine flour should be baked with leaven, and should be the first fruits unto the Lord.

"Waving the offering represents the acknowledgment of the Lord. Baking, as it is effected by fire, represents good flowing in from the Lord when He is acknowledged. When from an affection for the truth we have fought secretly against the false, until, in despair, we cease to trust in ourselves, and look to the Lord for help; then there is an end of the conflict, and the good of love, which the baking represents, flows in from the Lord, and the leaven of the false is effectually removed. Then there exists a new state of life, or a state of new life, which is the state for receiving the Holy Supper."

The Lord says in Matthew, that "The kingdom of the heavens is like unto leaven, which a woman took and hid in three measures of meal, until the whole was leavened." "Meal in the above passage," says Swedenborg, "denotes the truth that gives birth to good." It is not difficult to understand this comparison in its literal sense, for it shows the gradual progress of the kingdom of heaven in man until he is wholly changed, as leaven progresses until the whole of the meal is leavened; nor is it difficult to understand how the sure and steady progress of the natural leavening may even correspond to the sure and steady progress of the kingdom of heaven in man during his regeneration. But it is not so easy to understand how leaven, in any other manner, can correspond to the kingdom of heaven; for it is the kingdom of heaven which is likened unto leaven, and not the false to which leaven corresponds. "The woman signifies the Church" (A. C. 252, 253), or the affection for truth in man. To take and hide would seem to mean to apply or to appropriate to one's self. Now for man, from the love of truth which the Lord has implanted in him, to seek and appropriate the false until his three measures of meal, or all the truth which he possesses, which should give birth to good, is falsified, would seem to be the correct interpretation of the latter part of the above verse, according to correspondences; and if we can regard the kingdom of heaven as referring to the perverted state of the germs and remains implanted by the Lord in man, it may, perhaps, be

the correct meaning; for we know that in the Word, the apparent truth is not always the real truth, any more than it is in nature.

Of one thing we feel confident; and that is, that, after reading the numerous passages from Swedenborg, to be found in this work, and even in this chapter, the reader will be satisfied that the interpretation given by the above writer, in the *New Jerusalem Magazine*, of the above parable, and of several of the passages in the paragraph from the "Arcana," is not correct; for it does not accord with either the Word of the Lord or the writings of the Church. The explanation which the writer has suggested as to the possible true meaning of the parable of the kingdom of heaven and leaven, may be as far from the truth as the above writer's explanation, and he will not say that it is not; for where he has not the clear light of Swedenborg's interpretation, he treads with hesitancy, and would do so carefully and not dogmatically, leaving every one to judge for himself.

What are we to think of the ingenious theory of our brother—for ingenious it really is—speaking of the fermentation of wine and meal, that: "Things become unleavened, that is, free from the false, by the very process of what is called leavening," so that the wine and bread which have been through the process of leavening or fermentation are really unleavened wine and bread? The writer confesses that this is a new idea to him, and he does not believe that it was ever thought of before by Jew or Christian, and certainly not by Swedenborg; for, if the latter had ever thought of it, and had thought the idea true and useful, it is quite certain that, among all of his frequent references to unleavened and leavened bread and wine, he would have said something about it. But the fact, so manifest in the Writings of Swedenborg, that he never even thought of applying such an idea to the fermentation of material wine and meal, does not prove that it is untrue. If true, it is a very important prop, and will do much toward upholding wine and whisky drinking, and the consequent drunkenness, for all time to come. How the Rev. Dr. Crosby will rejoice when he gets hold of it! But unfortunately, perhaps, the writer is too short-sighted to be able to see that this theory

is correct. In fact, when applied to material wine and meal, he believes it to be entirely erroneous; and his reasons will become more and more manifest to the reader all through this chapter; but he will name some of them here. The essential product of fermentation or leavening is alcohol, whether it be wine, bread, or barley that is being fermented—that alone causes drunkenness. In the case of bread it is all driven off by baking with fire, in wine it is all carefully preserved. Will our brother tell us which of these substances is pure and unleavened? It is perfectly clear that one or the other is not unleavened according to this new theory. Let him boil his wine until all the alcohol is driven off, and the writer will cease to controvert his theory; for it will then be as harmless as baked, leavened bread. The bread has been, in a measure at least, purified by fire, but the fermented wine has not been, and the reader will please bear in mind that it was the bread thus purified which was offered in the wave offering.

The fundamental mistake of our brother, and of other writers who attempt to justify the use of intoxicating drinks from the Writings of Swedenborg, lies in their assuming that the grape and its juice, and wheat and its meal, like man, have fallen from their original state of purity, and can only be restored by fermentation; as man is purified by combats during regeneration. While we know that the grape, and wheat, may become uncultivated and wild from the neglect of man, and may become diseased, yet there is not one word to be found in the Sacred Scriptures, nor in the Writings of Swedenborg, nor a single fact in science to show that good, clean, healthy, cultivated grapes and wheat are not as free from impurity, and as capable of sustaining and supplying the wants of the human body, when used as food, as they ever were. How unreasonable, then, to attempt to base an argument in favor of intoxicating drinks upon such a groundless assumption.

We shall see that Swedenborg gives to the grape and its juice, and to corn, or wheat, and its meal, a good signification, which he certainly would not have done, if they were so impure that they are not fit for human food and for sacramental purposes, until after fermentation.

Fermentation or leavening is but the first stage in the disorganization or decay of certain organized substances, and alcohol is the chief product; the next change produces vinegar in wine and a similar acid in bread. In fermenting dough it requires great care to prevent the bread becoming sour; and the same is true of wine, for by the time the wine is well fermented, a portion of the alcohol has passed or changed into vinegar; therefore it is questionable if there is a single gallon of what our brother would call, or regard as, well purified, fermented wine in the country, which does not contain vinegar; and much of it a comparatively large per cent. Now, has vinegar a good correspondence? And is a wine containing it, pure and suitable for sacramental purposes? We think not.

Wine is not regarded as fermented or leavened wine until the process of fermentation has been completed. While fermenting it is neither called, nor regarded as, fermented wine, but is still new wine or must; and that it was so regarded and spoken of by Swedenborg is manifest; in fact, where care is not used to prevent fermentation, new wine or must is rarely seen, except by the maker, in any other condition than undergoing the process of fermentation, consequently Swedenborg speaks of it as disagreeing with the stomach; but new wine or must, before fermentation has commenced, although containing more body, may be as clear as fermented wine, and in a given quantity is more acceptable to the unperverted taste, stomach, and head than fermented wine.

In the above article from the *New Jerusalem Magazine*, it will be seen that the writer assumes and attempts to prove that the juice of the grape, must or new wine, meal and flour, are not pure until they have been through the process of fermentation; and, consequently, before they have been fermented they are not suitable to be used in the Holy Supper, and, of course, not suitable as articles of food. He gives us to understand that not being pure their correspondence is not good. Right here, we will bring the testimony of Swedenborg as to the inherent quality of the liquid which is produced by his process of purification.

"Falses not from evil may be compared to water not pure, which being drunk does not induce drunkenness, but falses from evil may be compared to such wines and strong drinks as induce drunkenness." (A. E. 1035.)

Now, surely, if unfermented wine is not pure, as our good brother represents, it never causes drunkenness, like his wine which has been purified by leavening; but we can see, from the above comparison, that unfermented wine is to fermented wine what pure water is to impure water. And we will bring another comparison which will throw a little light, perhaps, upon one of the comparisons upon which our brother has based his arguments.

"Inasmuch as evil is contagious, and infects as a fermenting body infects dough, thus at length infects all." (A. C. 6666.) Infect means to taint or corrupt.

"Good uses," says Swedenborg, "are from the Lord and evil uses are from hell. Evil uses were not created by the Lord, but that they originated together with hell." (D. L. W. 336.) Among the evil uses he enumerates all kinds of poisons—in a word, "all things that do hurt and kill men." (*Ibid* 339.) Here, then, is a criterion by which we must judge of the suitability of any article for nourishing and supplying the wants of our natural bodies. It should be evident to every one that substances which have their origin from hell, which, when used as we use legitimate articles of food and drink, seriously endanger, hurt and kill men, should never be used for such purpose. Now, gentle reader, you who desire the best good of your fellow-men, we ask you seriously, if you do not see or witness all around you a radical difference between the action of water, milk, and the unfermented juice of the various fruits, and the action of fermented wine, beer, and other intoxicating drinks?—all resulting from the destruction or perversion of good and useful articles, by leaven, a substance unquestionably having its origin or life from hell. With what you have witnessed of the effects of such liquids, are you surprised to find that Swedenborg compares intoxicating wine and other strong drinks to falses from evil, and that he deliberately calls whisky "so pernicious a drink"?

With the philosophy of Swedenborg as to good and evil uses for sustaining the body, so clearly against the use of intoxicating drinks, with his comparison of such drinks to falses from evil; and with his solemn declaration that intoxicating drinks are so pernicious that their immoderate use threatened the downfall of the Swedish people in his day; is it not strange that any reader of his works should search carefully through them, to find here and there a passage which he thinks can be so construed as to justify their use; thus, perchance, justifying himself and encouraging others to pursue a course of life which has destroyed so many of their fellow-men, body and soul?

To render Swedenborg consistent with himself and with well-known facts, as we believe he always is, we shall find ourselves compelled to place a very different construction upon the quotations made by our brother from what he has done. We understand Swedenborg's meaning is simply to liken the combat which takes place, of the false with truth and of truth with the false, in the purification of truth from the false in the regeneration of man, and the purity of truth after truth has conquered, to the fermentation and clearness of the wine after fermentation; for he says that, after "truth has conquered, then the false falls down like dregs and truth exists purified, *like wine which grows clear after* fermentation, the dregs falling to the bottom." This would seem clearly to be the meaning, and, that he could have had no reference to the inherent quality of the resulting wine excepting its clearness, is manifest; for leaven signifies the false, and the unfermented must or new wine signifies "truth derived from the good of charity;" also, "the divine truth of the New Testament, consequently of the New Church." There is no evidence to be derived either from the Word of the Lord, the Writings of Swedenborg, or from science, that it contains any impurity, or anything which does not correspond to truth and good, most harmoniously united in the fruit of the vine by the Lord for the nourishment of man.

The blood of grapes, we are told by Swedenborg, denotes the good of love, "and in the supreme sense the Divine Good of the

Lord from His Divine Love." (A. C. 6378.) Does the above look as though the blood of the grape is impure, and that it requires leavening to purify it?

"'And the floors shall be filled with pure corn, and the wine-presses shall overflow with new wine and oil' (Joel ii. 24). And again (iii. 18), 'It shall come to pass in that day the mountains shall drop new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall go forth from the house of Jehovah;' speaking of the Lord's kingdom where, by new wine, by milk, and by waters are signified things spiritual whose abundance is thus described." (A. C. 3580.)

Do presses overflow with fermented wine, or mountains drop fermented wine? We know that it is unfermented wine to which reference is made in the above passages, and it is not difficult to understand that wine and new wine, when spoken of in a good sense in the Word, always mean unfermented wine. There are two or three expressions, in the quotation from Swedenborg, made by the writer in the *Magazine*, as a basis for his argument; which, if he had heeded, we think would have shown him that the ideas in regard to purifying natural wine and meal, which he has advanced, are not justified by the quotation he has made.

First: It is "the purification of *truth from the false appertaining to man*, (which) cannot possibly exist without *leavening*, SO-CALLED"—or without combat.

Second: "And the truth hath conquered;" but supposing, as in the case of fermented wine, the truth has not conquered in the combat; what then?

Third: "Spiritual combats or temptations are *leavenings in the spiritual sense*." Now, if the writer in the *Magazine* had read the last sentence quoted above in the light of the first, it would seem that he could hardly have failed to see the truth upon this important subject.

In the various passages which we have quoted from the Writings of Swedenborg, in regard to the blood of the grape, and must or new wine, we have these various unfermented products of

the vine having a good correspondence, according to Swedenborg; but the reader will find this subject more fully considered in the chapter on "Two Kinds of Wine."

Now leaven, signifying, as Swedenborg tells us, "evil and the false, which *should not be mixed with things good and true*," becomes mixed with the must or new wine, and a combat ensues; but, alas! for the argument of our brother, the leaven overcomes, conquers, and actually destroys the most of the sugar, gluten, and phosphorus, and casts down as dregs the vegetable salts, all so useful to nourish the material body, and "make glad the heart of man." The resulting leavened wine is full of a poisonous substance or liquid, the effete product of leaven, which, as to its inherent quality, is so pernicious that Swedenborg compares even the wine which contains it to falses from evil, as we have shown elsewhere. It is not the abuse which is compared, but the wine itself. That there is no true correspondence between the two processes is perfectly clear, for in the spiritual fermentation or combat the truth overcomes, or should overcome, the false; whereas, in the natural fermentation of wine, that which corresponds to the false overcomes that which corresponds to the truth and good, and actually destroys and casts it down; leaving a fluid which derives its life from the activity or perversions wrought by the leaven, and which is never found in the grape, nor in wine, until man has preserved it in man-made vessels, and with care retained it at a certain temperature (and in the warm climate of Syria this required great care), and leaven has commenced its work of destruction. It is then, as we see, produced by the action of leaven, and leaven alone, on the true and good wine. Is it possible, we ask, for such a fluid to have a good correspondence? We know that it has not, by its effects on man, when he appropriates or drinks it.

The above writer says: "It is especially to be noticed here, not only that the purification of the juice of the grape is effected by means of fermentation, but also that of meal or flour. For Swedenborg says, 'meal denotes truth that gives birth to good.' As truth connot be pure without spiritual combat against the

false, which casts it out, so good cannot otherwise be rendered pure."

Now we understand this very differently. Truth and good as they appertain to man are not pure, but as they come from the Lord they are pure; and the same is true of the grape and its juice, and wheat and its meal, before either man, leaven, or decay has perverted them; for they are the "good gifts of God to man."

This view, we think, is abundantly confirmed by Swedenborg, for he says: "Flour or meal signifies celestial truth, and wheat celestial good." (A. R. 778.) Are these impure? Have we any natural substances of a higher signification? Fine flour, and also meal, denote truth which is from good. (A. C. 9995.)

Now, my reverend brother, do you really think the above substances can be purified by leavening them? No, no! For "what is leavened," says Swedenborg, "denotes what is falsified." (A. C. 8051.)

"The thing falsified, which is signified by what is leavened, and the false which is signified by leaven, differ in this, that the thing falsified *is truth applied to confirm evil*, and the false is everything that is contrary to truth." (A. C. 8062.)

"By its being unleavened, or not fermented, is signified that it should be sincere, consequently from a sincere heart, and free from things unclean. * * * Fine flour made into cakes in general represented the same thing as bread, viz., the celestial principle of love, and its farina the spiritual principle." (A. C. 2177.)

Now, does it appear in the light of the above extracts from Swedenborg's teachings, that meal requires to be purified by leaven or fermentation, before it is fit for use? The action of leaven upon meal or dough is similar to its action on wine; it destroys and perverts, to the extent it progresses, the true, good, and useful organic compounds which exist in the meal or flour; but as the dough is generally put into the oven and baked before this disorganizing process has proceeded so far as to waste any considerable quantity of it, and the leaven is destroyed, and the

chief product of fermentation—alcohol—is driven off by heat from fire, which signifies love or good from the Lord; for this reason the bread becomes comparatively harmless, and never causes drunkenness like fermented wine; and, therefore, there is not the same objection to its use either as an article of food, or in the most Holy Supper, that there is to the use of fermented wine; but the writer would not recommend it for the latter purpose, yet he would many times rather use it than to use fermented wine.

Speaking of "unleavened bread," Swedenborg says: "Unleavened bread is good purified from the false." (A. C. 8058.)

"By leaven is signified the false, and thus by unleavened or unleavened bread, good purified from falses." (A. C. 9287.)

"That hereby is signified what is purified from all falses, appears from the signification of what is unleavened, as denoting what is purified from the false: the reason why unleavened has this signification is, because leaven signifies the false. (A. C. 7853.)

"'And ye shall observe unleavened bread,' that hereby is signified that there shall be no false, appears from the signification of unleavened bread, as denoting what is purified from all false." (A. C. 7897.)

"The reason why what is unleavened signifies what is purified is because leaven signifies what is *false derived from evil; hence, what is unleavened signifies what is pure, or without that false principle.* The reason why leaven signifies what is false derived from evil is, because this *false principle defiles good and also truth*, likewise because it excites combat, for on the approach of that false principle to good, heat is produced, and as it approaches to truth it excites collision." (A. C. 9992.)

This is precisely what follows when leaven approaches new wine; the wine becomes warm, thick, and muddy. A very useful lesson is taught us in the above paragraph, and that is that we should shun the false because it defiles good; and for the same reason we should shun leavened or fermented wine, which we have seen corresponds to the false, for its use defiles both body and soul, as every day's observation shows us.

The September number of the *Magazine* publishes an article on "Wine in the Word and the Doctrines," which contains some curious statements, to say the least. Among them the following: Speaking of the "extremists," in the temperance reform, the writer says: "Of which the writer wishes to say that he is an earnest, and for his brethren's sake, a totally abstaining advocate." And yet our brother labors with might and main to justify the use of fermented wine from the point of view of the Bible, and the writings of the Church.

But if fermented wine is a good and useful article to drink, why does he abstain, and advise others for their own sakes to totally abstain from its use? Is it not perfectly clear from the above admission, that our brother regards fermented wine, when used as a drink, as a seductive and dangerous fluid?—and that it is not safe for any other man than himself to use it; and as to himself the above language leaves it a little questionable whether he regards it safe for him to use it or not. The present writer will simply hint to him that it would be unquestionably more dangerous for him to use it than it would be for many other men; for it seems quite clear that he would use it, if he were to use it at all, if we can judge by his language, in violation of the clear dictates of his understanding, and the promptings of his conscience. It is never well to act thus.

We think that if the writer had examined the subject a little more carefully in the light of the Word of the Lord and the writings of the Church, he would have hesitated before making the following positive statement, or of including must or unfermented wine with *tirosh:*

"It will be seen, then, that the attempt to make the Word commend *tirosh,* and to infer that sweet wine has always a good signification, is not only unreasonable when we think of the pervertible nature of man, but utterly breaks down when we examine the passages themselves."

And the following are the scriptural illustrations by which he attempts to justify the above conclusions. "Whoredom and tirosh [*mustum*] take away the heart (Hos. iv. 11). "They

assemble themselves for corn and tirosh [*mustum*], and they rebel against me" (Hos. vii. 14).

If *tirosh* has a bad signification in both of the above passages, so has corn; if one is condemned, so is the other; but it seems perfectly clear in the light of a careful study of the Writings of Swedenborg, that neither of these substances in the passsages referred to, especially in the last one, has a bad signification. In Swedenborg's "Angelic Wisdom," concerning the divine love and wisdom, speaking of the uses for sustaining the body, he says that there are good and evil uses; and that the good uses, or, in other words, substances, are created by the Lord, and are useful to build up and sustain the body, and "make glad the heart of man." "Corn shall make the young men cheerful, and tirosh [*mustum*] the maids" (Zech. ix. 17). Good uses, Swedenborg informs us, can be abused, but abuse does not take away use, except in those who abuse them. Now, when men give themselves up to a gluttonous use of corn and wine, and drink sweet unfermented wine (as we are told by ancient writers that some of the ancients did, until their stomachs could hold no more, and then vomit it that they might enjoy the pleasure of drinking again), although it never causes drunkenness, it becomes an abuse of a good use, but it does not change the substance into an evil substance or use. Cannot our brother see this? Substances which nourish and build up the body, giving substance, strength, and health, and which do not cause disease, are always good uses, and never bad uses; but we have shown above, from the testimony of Swedenborg, that, although they may be abused, yet their life is from heaven and abuse cannot change it.

Of a totally different character are evil uses, Swedenborg informs us. Among such uses he classes all substances which, when used as food or drink, do hurt and kill men. He assures us that they have their origin from hell. As we have stated elsewhere, of no other substance on earth have we such long-continued, uniform testimony, sustained by our own observation, that it hurts and kills men as we have that fermented wine does this; and it not only hurts and kills the body, but it also debases and

depraves the mind, and causes the most fearful delirium and insanity.

The reader should bear in mind that must is used to designate, not only the unfermented juice of the grape, but also the juice during the process of fermentation; and that during the latter state it is polluted by ferment, consequently during that state it has an evil signification, so that must may have a good or a bad signification according to its state. But the reader will find this whole subject treated more fully in the fourth chapter.

Again, says the writer in the *Magazine*: "We have seen that the Word has *yayin*, *tirosh*, and *shechar;* that it uses all three in both a good and bad sense, and that there is no room for argument that *tirosh* is alone commended." Now we have read many volumes on the subject under consideration, and we remember no writer who argues that *tirosh* is alone commended in the Word. It is universally admitted, we believe, by the advocates of total abstinence, that *yayin*, like the Latin *vinum* and the English wine, is a generic name like our word cider, and includes new and old wine, unfermented, fermented, boiled, and that which is preserved by filtering, settling, and by adding sulphur and other materials. We do know of one writer who claims that *tirosh* is only used for the fruit of the vine and sweet or unfermented wine, in which opinion he is perhaps mistaken, as we have shown above. Again, says the above writer: "We notice at once that *mustum* for *tirosh* is used (by Swedenborg) carefully, and with consistent reference to its use in the Word."

"It means the 'truth of the natural man' (A. E. 509); 'truth from good in the natural' (A. E. 5117); 'corn signifies good, tirosh [*mustum*] natural truth—of the *rational*, bread and wine [*vinum*] are predicated'" (A. C. 3580). Again, the above writer says: "We have seen that *mustum* is understood to denote good in the natural, or good which is exterior. * * * The result of some study is the conclusion that he used *vinum* for fermented wine, as opposed to *mustum* for unfermented." The writer gives no distinct intimation that *mustum* or unfermented wine has ever any higher signification than what is

natural and exterior, and thus he leaves the reader to infer that such is his opinion.

Now, we ask the intelligent reader of Swedenborg if the above is a fair representation of Swedenborg's teachings; and if the conclusions arrived at are those which an unbiased mind would be likely to reach after a fair examination of this whole subject? Let us look, and we shall readily find a few passages which will certainly give a very different view from what he presents; and, on a more careful examination, we shall find that there are many passages which go to show that unfermented *mustum* or sweet unfermented wine, has a much higher-signification than that represented above. Surely no one will pretend that the blood of the grape is fermented wine, yet we read that: "The blood of the grape signifies spiritual celestial good, which is the name given to the divine in heaven proceeding from the Lord." (A. C. 5117.) Does this need refining by man's ingenuity?

"Must," says Swedenborg, "*signifies the same as wine*, viz., truth derived from the good of charity and love." (A. E. 695.) It will be seen that the above is a general declaration, and not a specific application, as in the instances quoted by the above writer. Again, we are told that, "By the produce of the wine-press was signified all the truth of the good of the Church, the same as by wine." (A. E. 799.)

The produce of the wine-press is neither more nor less than unfermented wine.

Not a single drop of fermented wine was ever produced by a wine-press from sound, healthy grapes. Fermented wine is produced by the violent action of ferment, and by ferment alone, on the juice of the grape, decomposing and destroying the organized substances created by the Lord in the grape, most admirably adapted for the sustenance of man.

On a careful examination, it will be difficult to avoid the conclusion that new wine must mean either the unfermented juice of the grape, or the juice during fermentation. Now, when it is spoken of favorably and commended in the

Word, it is evident that it must mean unfermented juice of the grape; for surely no one can for a moment suppose that wine or must during fermentation, full of ferment and the heterogeneous substances which it has developed, can have a good signification. Even the above writer cannot claim this.

"New wine" (Luke xv. 29), says Swedenborg, "is the divine truth of the New Testament, consequently of the New Church, and old wine is the divine truth of the Old Testament, consequently of the Old Church." Now, will our brother tell us which has the highest signification—new or old wine? We have abundantly shown elsewhere that the best old wines of the ancients in Bible days were not generally fermented wines, but that they were unfermented wines.

There remains but one subject more in the article in the *New Jerusalem Magazine* which requires notice, and that is Swedenborg's comparisons; and, although we have already considered them in writing other parts of this work, still as the arguments of the New Church advocates for the use of intoxicating drinks are generally chiefly based upon these comparisons, we will present to the reader the comparisons selected by the above writer, with his comments in full, adding a few notes of our own in brackets, so that the reader may have the latest presentation by our opponents of the comparisons from Swedenborg before him. The writer says:

"He (Swedenborg) says of spiritual fermentation, that 'purification is effected in two ways, by spiritual temptations and fermentations; the former are combats against evils and falsities,' the latter are 'evils and falsities which, being let in, act like ferments put into meal and unfermented wines—*mustis* [that is, they excite combat], by which heterogeneous things are separated and homogeneous conjoined and made pure and clear' [manifestly in the spirit of man and not in the wine]. (D. P. 25.)

"This is unmistakable. The leaven [spiritual leaven] is evil in its character. The result, if the process is carried out, is good, namely, [spiritual] purification.

"Again, he likens the reforming process to the fermentation of *vinum* or *sicera*, and he adds:

"'If the good overcomes, the evil with its falsities is removed to the sides as the lees fall to the bottom of the vessel, and the good becomes like generous *vinum* after fermentation and clear *sicera*. [Becomes clear, like generous or strong wine after fermentation]. But if the evil overcomes, then the good with its truth is removed to the sides, and becomes turbid and foul like unfermented *vinum* and unfermented *sicera*.' (D. P. 284.) [Wine is called unfermented wine until fermentation is completed, or at least far advanced; and as fermentation generally commences within twenty-four hours from the time the wine flows from the press, if no measures are taken to prevent it, it is evident that Swedenborg had in mind wine in this state; for wine in which fermentation has not commenced is neither turbid nor foul, and, as we well know, is often kept for years without becoming either.]

"These are plain words, a comparison being made which would not be made if clear *sicera* was a decayed product, nor if unfermented *vinum* was perfect wine.

"So again we read:

"'The purification of truth from falsity in man cannot take place without fermentation, so-called; that is, without combat, But after that the combat has taken place and the truth has conquered, then the falsity falls like lees, and the truth exists purified; like *vinum*, which, after fermentation, grows clear, the lees falling to the bottom.' (A. C. 7906.) [By spiritual fermentation, so-called, we are told above he means spiritual combat—falsity falls like lees, and the truth grows clear like wine after fermentation—that is all.]

"That this was Swedenborg's full understanding of the process of fermentation also appears from his use of the illustration in a letter to Dr. Beyer, dated Stockholm, December 29th, 1769, in which, speaking of opposition, he said: 'Such a noise does no harm, for it is like that of fermentation in the preparation of wine, by which it is cleared of impurities; for unless what is wrong is ventilated and thus expelled, what is right cannot be seen and

adopted.' [Fermentation simply clears the wine of the impurities developed by the ferment.]

"There is no word adverse to this, so far as is known."

With all due respect to the above writer, we unhesitatingly affirm that Swedenborg's writings are full of words adverse *to the construction which he has placed upon the above comparisons* which he has selected from Swedenborg's works. To admit what the above writer assumes, would be to admit that Swedenborg contradicts himself and scientific facts with which he was unquestionably familiar, which is not true.

The above writer, and others who attempt to justify the use of fermented wine, assume that unfermented wine, as it is squeezed from grapes, or flows from the press, is not a perfect wine, but that, like man, it has fallen; one writer assumes that it contains earth-born impurities, and that as man is purified from his evils by the aid of evil spirits, flowing in and exciting them, and by man's combat against them, so wine can only be purified from its impurities by the use of leaven or ferment, which we are told by Swedenborg signifies "evil and the false which should not be mixed with things good and true."

Now, we know not of a single passage in the Word, or in the writings of the Church, or a single scientific fact which will sustain the assumption that the wine as it flows from the press contains any impurities, or that it is not a perfect wine. We have seen above, that the blood of the grape, must or new wine, before the process of fermentation, has the very highest signification; and that must and even all the produce of the wine-press have the same signification as wine. Where then are your impurities? Where then are your imperfections in this good product of the vineyard, one of the most homogeneous substances in the world, organized by the Great Chemist, for nourishing and sustaining the human body, and containing in a liquid form, most wonderfully blended, the very materials required by the body. It seems almost a profanation to talk of its having impurities and imperfections.

Until ferment commences its destructive work, wine has no impurities; but, after that, it speedily becomes turbid, foul, and full of heterogeneous substances; and it cannot become a clear liquid until the fermentation ceases, and the resulting heterogeneous substances are separated from the liquid by falling to the bottom, or otherwise. It is the fermentation compared to spiritual combats and the clarification of the wine, producing a clear liquid, which Swedenborg manifestly intends to compare in the above passages, and not the inherent quality of the resulting fluid. Swedenborg knew very well that fermented wine would cause intoxication, and in No. 1035, A. E., he compares such wine to falses from evil. Does that look as though he thought fermented wine was a good and perfect wine, or that it had a good correspondence? He knew as well as we know that the important or chief active ingredient in fermented wine is alcohol, and that the alcohol in wine is in every respect similar to the alcohol in whisky, which he declared, long after his illumination, was "so pernicious a drink."

Fermented wine is not a perfect or homogeneous wine; for if the process of fermentation has been arrested, by bottling and corking, keeping it cool, or by the addition of alcohol or any other substance, which will either prevent or check the fermentation, you necessarily have unfermented wine, which the above writer represents as an imperfect wine, mixed with the fermented wine, whereas, if the process is allowed to go on until it is fully completed, before that time arrives the acetous fermentation commences, and you have vinegar mixed with your wine, so that in either case it is an impure and polluted wine. There is no avoiding this conclusion.

The following is the conclusion of the *Magazine* article:

"When our Lord instituted the Holy Supper, he used the expression 'fruit of the vine,' and this has been declared to mean an unfermented drink; but, looking merely at the words, it would be difficult to see that they carry on their face any such meaning. Swedenborg, in speaking of this act (T. C. R. 708) uses always

the term *vinum*. The Lord gave them *vinum*, saying, 'This is my blood,' and *vinum* signifies Divine Truth." (T. C. R. 706.)

Of course, *vinum* signifies divine truth when it is applied to unfermented wine, but never when it is applied to wine after the process of fermentation has commenced. *Vinum* is a generic word covering all kinds of wine.

Says the Rev. Dr. Samson: "Not a shadow of doubt, then, rests on the fact, that, in the wisdom of Him who wished His will to be known as to the intoxicant, which, from Noah's fall to our day, has been, as Luther styled it, the *sauf-teufel*, or drink-devil (the tempter of Noah being, to the reformer's mind, the tempter most successful since the flood), not a shadow of doubt rests as to the fact that the word known to all nations was selected by divine inspiration, as the one in reference to which the least possible mistake could be made in the records which teach God's laws as to the beverages *whose nature must be learned by the effects they are stated to produce*. *Yayin* is like *oinos*, and *vinum* and *vin* and *wein* and *wine* as universally generic as it is universally cognate; and the Divine mind, that has made its meaning in all human literature to be manifest to the reader, meant that it should be, as it certainly has been, manifest also to men responsible as translators."

Chemistry, as the writer has already stated, shows that in no true sense is fermented wine the fruit of the vine, for almost all of the organic constituents of the fruit as contained in grapes, and the wine as it flows from the press, have been either partially or wholly destroyed, changed or precipitated by fermentation; and alcohol, which will cause drunkenness, disease and insanity (developed by the destruction of a heaven-born substance, sugar) becomes the chief ingredient in the wine.

How contrary it is to the facts in the case, to either assert, or pretend, that fermented wine is the fruit of the vine, or that it was the kind of wine used by our Lord when he instituted the Holy Supper. Unfermented wine is truly the fruit of the vine, and is nothing else. Of this there can be no question. Let us either

use it, or let wine alone. We must let fermented wine alone if we would live in safety; for all experience shows that no man can use it with assurance that he will not become a drunkard; and the man who has the most confidence in his own prowess will, as a rule, be quite sure to be the first to fall. Brethren, let us beware! We cannot violate the laws of God, as manifested in our physical and mental organizations, with impunity.

A writer in the *New Jerusalem Magazine* for May, 1880, says:

"There is no poison in the wine which 'makes glad the heart of man,' none in that which the good Samaritan poured into the wounds of the man who fell among thieves; none in that which cheers but does not inebriate in declining age."

Every word of which is true: but oh! when the above writer assumes, as he does, that the kind of good wine to which he alludes is fermented wine, how far from the truth he is can be seen at a glance. We know that there is poison in fermented wine, and that it every day makes the hearts of men mad, and their wives and children fearfully sad, and never glad. Who would think for a single moment of pouring such an irritating fluid as fermented wine into fresh wounds? Such a wine will inebriate the old man more readily than the middle-aged; and how *can* any New Church writer, when Swedenborg compares it to falses from evil (A. E. 1035), represent it as the "most holy earthly emblem of the truth which is divine"?

Have we, as rational and accountable beings, (simply to gratify our perverted appetites) a right to enter upon an unnecessary course of life, and to teach others by precept and example to do the same, which the experience of thousands of years has shown is attended with such fearful danger to our present and eternal welfare, as is the drinking of fermented wine? Have we a right to thus endanger the happiness and welfare of those whom we should love by such a course? Will our friends of the *New Jerusalem Magazine* answer the above questions? Will they tell us where the "enormous sin" of drunkenness lies, if it does not lie with the "beginners"? The drunkard is insane, and, consequently, comparatively irresponsible.

## CHAPTER IX.

THE ACADEMY OF THE NEW CHURCH, AS REPRESENTED BY ITS SERIAL, "WORDS FOR THE NEW CHURCH," AND THE WINE AND "WHISKY" QUESTION.

*Words for the New Church* is a serial controlled by the "Academy of the New Church," we are told on its title-page. There is no editor's name given on the cover, and no signature attached to either of the reviews which are noticed in the following pages; and, as now nearly or quite a year has passed, without any exception having been taken by either the Academy as a whole, or any member thereof, either publicly or privately, within the knowledge of the writer, to the ideas and style of the reviews under consideration, the writer thinks that he has a right to infer that the views therein contained are the views of the Academy, as a whole, if not of all of its members. He will therefore speak of them as such in the following pages.

In regard to the first of these reviews, the editor of the *New Church Independent* says:

"In *Words for the New Church*, No. VII., we find a review of Dr. Ellis's little pamphlet on 'Lay-lecturing and Re-baptism,' very much of which is so insolent, so dogmatic, and so untrue, that we should not care to reproduce it."

The writer has long known and respected several of the prominent men of the Academy, and he is free to confess that he was somewhat surprised at the language used, and the spirit apparently manifested in the two reviews contained in *Words for the New Church*.

Speaking of his letter to the Rev. George Field on the subject of "lay-lecturing and re-baptism," the Academy says:

"This waif has strayed into our domain: and as it is clad in garments that might give it an entrance to homes whose doors would be closed against

it, were its intrinsic quality known, we feel constrained to examine the warp and woof of its garments, and, if possible, to show what it is in itself.

"This brochure is divided into two parts; eight pages of which are devoted to the subject of lay-lecturing and sixteen to re-baptism.

"In these two articles, and in another tract by the same author on the subject of wine-drinking, he assumes to be a New Churchman; and he avails himself of the *freedom* which is supposed to be the rightful boon of all New Churchmen, to oppose or ignore the teachings of the Writings of Swedenborg, whenever they appear to stand in the way of his arguments.

"He seems to have fallen into the same error with many other would-be expounders of New Church doctrines, of feeling himself competent to evolve from his own conciousness, more or less enlightened by cognitions—legitimate doctrines, worthy of all acceptation."

Now, gentlemen of the Academy, we have a few words to say to you, containing a little useful information and a few suggestions and hints—nothing more. And if we speak in rather plain language, in what we have to say in reply to your reviews, it will not be because we delight in using such language, but because it sometimes becomes a duty, in defence of a good cause, to talk plainly even to those who have been appointed to teach others the way to heaven.

Such egotistical and dogmatical insinuations and misrepresentations, apparently so full of the spirit of self-derived intelligence, as are contained in the above extracts from your serial, and in others which we shall select, might have answered their apparent purpose before the year 1757, in an old, *well-established* ecclesiastical organization; but, in this new age, they will frighten no one; they may amuse some, but they will attract a less number; and even laymen, you will find, will not "down at your beck." If you cannot sustain your views by fair and legitimate arguments, couched in courteous and gentlemanly language, you may as well give them up. "He assumes to be a New Churchman!" Strange language this, to be applied to a brother in the Church, whose standing has never been questioned, and who has been well known by his writings and efforts to spread a knowledge of the doctrines of the New Church for more than a quarter of a century; and to one who, perhaps, has done as much within the last five years toward spreading a knowledge of the heavenly doc-

trines among his countrymen as any other man. He has written an "Address to the Clergy," of twenty-four pages in length, and with a moderate amount of assistance tendered by others, fifty-five thousand copies have been printed and circulated; fifty thousand of them having been sent to clergymen. The second page of the cover of this tract contained a circular of the gift books, and the last two pages of the cover and one of the body of the tract contained advertisements of many of the Printing and Publishing Society's works, and of the Convention's books. He has also written about one-half, and compiled from distinguished New Church writers the other half, of a work of two hundred and sixty pages; of which twenty-six thousand copies have been printed; twenty thousand of which have been sent gratuitously to clergymen, and six thousand have been printed for missionary use. Upon the cover of this work were also printed the circular of the gift books, and advertisement, of the other publications named above. As a result of the circulation of the above works, some thousands of clergymen have sent for and obtained the gift books, who otherwise would not at this time have been likely to have them; and many thousands of these teachers of the people have some knowledge of the Writings of Swedenborg; and it is known that many of these are reading with interest, and that some are acknowledged receivers of the new doctrines. So quietly has all this work been done, that we doubt very much whether the circulation of such a vast number of pages of New Church reading matter among the clergy, or even the works themselves, have ever been noticed in the Academy's organ, *Words for the New Church:* at all events, if such a notice has appeared in that serial, the writer has not seen it.

Two other tracts, however, were written; one a letter to the Rev. George Field, and another on the wine question, which were regarded as worthy of notice by the Academy; and we rather incline to think that another and larger work is being written, which will be deemed worthy of notice by that organization; and that very soon after it is published, another number of *Words for the New Church* will make its appearance.

Well, gentlemen of the Academy, we give you due notice that while the present writer lives, and the Lord gives him the ability to write and print, you cannot have it all your own way while you publicly, in print, advocate the use of intoxicating drinks; and that while *Words for the New Church* may reach one reader, the reply containing or including the gist of your arguments, will be likely to reach more than one; and we will simply hint to you that if your words are courteous and respectful, you will have no just cause to complain of the writer's reply.

Now, gentle reader, the last page or two would never have been written by the writer, if it had not been for the ungenerous efforts of the Academy to impair the usefulness of his writings, for he would strive to avoid notoriety rather than court it in his efforts to spread a knowledge of the doctrines of the New Church.

Who it is that "opposes or ignores the teachings of the Writings of Swedenborg, whenever they appear to stand in the way of his arguments," the reader who has carefully read our previous tract on "Pure Wine, Fermented Wine, and other Alcoholic Drinks," and who will read what follows in this work will be able to judge.

To our suggestion in our letter on "Lay-preaching and Re-baptism," that it would be well if laymen, well read in the doctrines, were encouraged to serve as missionaries in any unoccupied field, and to fill pulpits temporarily vacant, in order to accelerate the progress of the New Church, the Academy's serial says:

"This, then, is the remedy offered by the writer of this letter. But it may not be a relief to those anxious ones to know that the Lord needs none of their help? This is expressly stated in the Writings of Swedenborg:

'All men are evil, and of himself every one would rush into hell; wherefore it is a mercy that he is delivered thence; nor is it *anything but mercy*, inasmuch as He has NEED OF NO MAN.'" (A. C. 587.)

If the above representation of the Academy is correct, what use is there for the Academy, and the small handful of anxious moving spirits thereof, who apparently seem to be willing to assume the name of, and to be regarded as, the *only priests* of

the New Jerusalem Church? If the Lord needs no man's help, why do its members not disband, and thus make way for the descent of the New Jerusalem?

But the Academy, in the above lines, presents only a one-sided view, and consequently a mistaken application of the passage. The Lord needed a man through whom to reveal to men the truths of the New Church, and He found that Emanuel Swedenborg was both fit and willing to coöperate with Him in this great work. The Lord desires the salvation of all men; but, having given to man freedom and reason, He desires that man should coöperate with Him by striving to keep the commandments, and that he should do this as of himself; at the same time recognizing and acknowledging that his very life, and all the inclination and power he has to do, comes to him from the Lord alone. If man does not strive thus to act, he cannot be saved. We have every reason to suppose that the Lord desires the promulgation of the doctrines of the New Church to men, and that as we have freely received them from Him, we should freely give them to others. There is, then, a sense in which He not only needs, but commands our coöperation with Him for our own good, and the good of our fellow-men. It is very evident that the above quotation from the "Arcana" will bear no such construction as the Academy has given to it.

We must say that we are always pained to hear New Church clergymen proclaim such sentiments as the above; for, so far as we can judge, they seem to manifest a state of mind too near akin to that which resulted in the promulgation of the doctrine of justification by faith alone, and the claim for spiritual dominion, which were so instrumental in consummating the first Christian Church, and which have led to the fatalistic doctrine which has devastated even the Mohammedan religion in our day—"God is great, and Mohammed is His prophet," and what need of our trying to do anything. Such views clearly belong to a consummated Church, and have no place in the New Jerusalem Church, "the Crown of all the Churches, and which is to endure forever."

But, so far as lay-lecturing and re-baptism are concerned,

what we have said in our tract has been simply in the interest of freedom in the New Church. Our views are before the Church, and we have no desire for a controversy upon these subjects; but to show in what a different spirit another reviewer has noticed the above "waif," and to what a different conclusion he has come, we will quote an editorial notice from the *Morning Light*, the English New Church weekly journal, of May 22d, 1880:

"We have received a copy of 'A Letter to the Rev. George Field on the subect of Lay-lecturing and Re-baptism,' by John Ellis, M. D., in reply to some remarks in Dr. Field's 'Early history of the New Church in the Western States and Canada.' The questions are temperately and ably argued, and we think that Dr. Ellis abundantly proves the impropriety of discouraging lay-preaching and the requirement of re-baptism as a *condition* of membership."

The writer has, as has been stated, no desire to enter into a controversy with the Academy on the subjects of lay-lecturing and re-baptism, especially of the character initiated by the Academy; but the erroneous and pernicious views set forth in their serial upon the wine question, must be met and fully exposed; and, to use their own delicate language, it must be clearly shown how they are "groping in hopeless darkness" upon this great practical question, which so intimately affects the welfare of the Church and the world.

Before the end of this work is reached, the reader will be able to judge whose writings should be excluded from the homes where dwell those who themselves desire to live the life of the Church, and to train the young under their charge into an orderly and Christian life. It is certain that either the writings of the Academy, as contained in their serial, *Words for the New Church*, or the writings of the author of "Pure Wine, Fermented Wine, and Other Alcoholic Drinks," should be carefully excluded from the home of every parent who has at heart, the best good of his children, and others dependent upon him, for we read, "evil communications corrupt good manners." The teachings of the one or the other are fearfully evil and pernicious.

Now, gentle reader, if you desire your children to drink intoxicating wine and distilled liquors, you have only to admit to your

homes the Academy's serial, *Words for the New Church*—what fearful words—and the following is a sample of the chosen words of instruction they will find therein :

"In view of the fact that many wine-merchants and distillers, participating in the greedy desire for gain, adulterate their productions, it becomes necessary to be careful in selecting liquors for consumption, as well as for experimentation.

"Much of the whisky which is sold as pure, contains amylic alcohol, the fusel oil, which is acrid, offensive, and highly injurious to the system.

"Of the various articles now in the market, we may make a judicious selection, depending not only upon our taste, but also upon the respective liquors."

Such is the instruction given in *Words for the New Church;* and, in accordance therewith, if such authors are permitted to enter your homes, have we not every reason to suppose will be the example set before your children by those whom they will probably respect. How do you like it, kind parent? Aristotle's (the sage of antiquity) rule was, "When the danger is all on one side, abstinence doing no injury, while indulgence may injure, it is virtue to keep to the extreme on the safe side;" in other words, to totally abstain. No one can question but that the drinking of intoxicating drinks is dangerous, and that total abstinence is safe, during health; and that it is a duty, has been, and will be again clearly shown, from the authority of the Word of God, the writings of the Church, and the teachings of modern science. We will suggest to our friends of the Academy, that if they will even consult the writings of that ancient philosopher, Aristotle, they will perhaps get a glimpse of other virtues well worthy of their consideration, of which, as in the case before us, they apparently, at present, have not the slightest perception.

Speaking of the total abstinence movement, the Academy says :

"Strange, indeed, is it that New Churchmen should be beguiled into such movements; but that they are is evident from the occasional display of temperance badges, and still more from the character of contributions made to our various periodicals. Beyond these, books and pamphlets occasionally appear from professed New Churchmen filled with the most egregious

falsities on the subject of alcoholic stimulants, their use and their abuse. Among these is a pamphlet, by John Ellis, M. D., entitled, 'Pure Wine, Fermented Wine, and other Alcoholic Drinks in the Light of the New Dispensation.' Written under such an illumination, the reader would expect a clear and complete exposition of the whole subject of intemperance, both as to its prevention and removal. But instead, he is introduced to partisan selections from physiological experiments, and, what is more lamentable, to such perverted interpretations of Swedenborg's teachings that he finds himself groping in hopeless darkness."

The following is the first illustration of the writer's so-called "perverted interpretation of Swedenborg's teachings," which we will quote, and then quote the passages from the documents; and then the reader will be able to judge who has been guilty of perverting Swedenborg's teachings:

"Beginning with the title-page," says the Academy's serial, "he (Dr. Ellis) reads a selection from the Documents, which is so quoted that it holds Swedenborg responsible for what he never taught, and it even makes him dispute the plain dicta of the writings of the Church. The passage referred to, when read as it is in the Documents, shows that Swedenborg had reference to a people who were dissolute in the extreme. They were consuming the distillation of a grain which was sadly needed as an article of food. Foreseeing the ruin of his own people, he urged that the authorities forbid, or at least limit, the sale of what was indeed, under the circumstances, 'a pernicious drink.'"

The following is what was printed on the title-page of our tract, to which reference is made above.

"Total abstinence from an intoxicating drink, more desirable for the country's welfare and morality than all the revenue to be derived from licensing the manufacture and sale of 'SO PERNICIOUS A DRINK.'"—*Emanuel Swedenborg.* (See page 34.)

And the following is what was printed on page 34 of our tract, and the reader can judge whether the above lines misrepresent Swedenborg's teachings or not, and we do not fear the judgment. It was not intended as a *verbatim* quotation, and therefore, with the

exception of the last four words, it was not put in quotation marks, but the reader was referred to the page where the *verbatim* quotations were to be found.

TESTIMONY OF EMANUEL SWEDENBORG.

On the fly-leaf of one of his theological MSS., he wrote: "The immoderate use of spirituous liquors will be the downfall of the Swedish people." In his memorial to the Swedish Diet, of November 17th, 1760, three years after the Last Judgment, Swedenborg says: "If the distilling of whisky—provided the public can be prevailed upon to accede to the measure—were farmed out in all judicial districts, and also in towns, to the highest bidder, a considerable revenue might be obtained for the country, and the consumption of grain might also be reduced; that is, if the consumption of whisky cannot be done away with altogether, which would be more desirable for the country's welfare and morality than all the income which could be realized from *so pernicious a drink.*" ("Documents concerning Swedenborg," by Rev. R. L. Tafel, vol. 1. p. 493.) This has clearly and unmistakably the total abstinence and prohibition ring about it.

Now, kind reader, can you for a single moment imagine that Swedenborg did not mean to say what he so clearly says, that whisky is a pernicious drink, and that it would be better if its use were done away with altogether? Do healthy drinks impair the morality of men? Do you think, as the Academy represents in the above quotation from its serial, that it was not the whisky which was pernicious, and which was demoralizing and destroying his countrymen; but simply the consumption of grain for making whisky, thereby threatening a famine, and thus destroying the Swedish people by starvation? But, when the Academy attempts to sustain a bad cause by the use of falses, it is very liable to make contradictory statements which defeat its object. Turning to other parts of the review, we find it zealously advocating the doctrine that whisky and alcohol are good and useful articles for man to drink; and it even makes the following

statement, which seems to give special delight: "Many accredited authors acknowledge that alcohol, so far from being a poison, is food." Now, perhaps the Academy will be able to tell us, if alcohol is food, how the conversion of grain into whisky, which is diluted alcohol, should threaten the starvation of the Swedish people, as it represents? It certainly looks very much as though this organization was "groping in hopeless darkness" upon this subject, amid the most destructive falses.

We ask every intelligent and disinterested reader, if it would not be difficult to find in the English language a more gross misrepresentation of the views of another than is contained in the above quotation from the Academy's organ, in regard to the testimony of Swedenborg, as contained in the above quotations from the Documents, and all in the interests of whisky?

But upon the subject of alcohol, as a poison, the Academy has discovered a mare's nest, with a very large egg lying therein. Ay! with the Irishman of the story, they have seen a colt in the form of a rabbit skipping from behind a stump. We can readily imagine how they chuckled, and how the members said among themselves: "Now, we have caught Dr. Ellis, surely, once more, in another of his 'lamentable, perverted interpretations of Swedenborg's teachings.'" The following is the Academy's colt from the mare's egg:

"As an additional proof that alcohol is not essentially a poison, the experiments of Dr. Ford show that it exists in minute quantities in the tissues of even the most rigid 'teetotaler.' It is formed from hepatic sugar, and may be readily detected by chromic acid and other chemicals."

Well, gentlemen of the Academy, we think if you had consulted any work on physiology and animal chemistry, you would not have placed before your readers such a stupid and simple argument to prove that alcohol is not a poison, simply because it is found in the tissues of a man who never drinks it; for you would have learned that carbon, also, is found in the tissues and blood of every one, as the result of the decomposition of substances which have been taken as food and drink; precisely as alcohol, when not taken in food or drink, if found in the tissues,

results from the decomposition of substances which, having been taken to supply the legitimate wants of the body, and having performed their use, are cast out in a very different form from that in which they entered the mouth. But if the carbon is not removed from the system, by uniting with oxygen to form carbonic acid gas and by exhalation, the man dies within a very few minutes. So urea is found in the tissues, resulting from the decomposition and decay of worn-out materials from the tissues, which are thus removed to make way for new materials; but if urea is not removed from the body by the kidneys steadily, the man dies in a very few days, poisoned by this substance. Now, does the fact that urea is found in the tissues prove that it is a suitable article for food, or that urine, which contains it in its passage from the body, is not a poison?—and that it is every way a suitable and desirable drink, and should be *temperately used* for this purpose? What nonsense to use such arguments in favor of whisky-drinking.

We would simply intimate to our friends of the Academy, that silence upon this subject would much better become a Theological Academy than such arguments as the one under consideration, for there is no end to the illustrations which clearly demonstrate the absurdity and falsity of such positions. Even the fecal matter from the bowels, excepting a portion of indigestible material, have once been in the tissues of the body, and come from the decomposition of such tissues, but they have been hurried out through the blood, and separated in the intestines: but let a leak from a water-closet pipe, or the drainage from a sewer, contaminate the water which men drink, and we soon have developed a malignant form of inflammation of the mucous membrane of the digestive organs with malignant fever in some of the individuals who drink it.

There is another small egg, from which the Academy's organ attempts to hatch another unanswerable argument, to prove that intoxicating drinks are good and useful. It is as follows:

"Many accredited authors acknowledge that alcohol, so far from being a poison, is a food. The organism may for a variable period subsist exclu-

sively upon even absolute alcohol, one to one and a half ounces, daily, and actually gain in weight."

Alcohol, like opium, and some other poisons, retards and, under certain circumstances, may temporarily stop the waste, or removal of worn-out substances through the kidneys, bowels, lungs and skin, which is so necessary for the health of the body; and alcohol, when taken into the stomach, craves water and robs the tissues, and may even absorb some moisture from the atmosphere, but no intelligent physiologist, admitting all that the Academy claims, would say that such gaining in weight would be a healthy gain. A man would gain in weight by eating putrid or decaying animal flesh, or rotting vegetables, or rattle-snakes, poison and all, but does that make such substances healthy and proper food? To the dog, decaying animal flesh is natural food, for his organism is adapted to its use, and he even delights in the odor arising therefrom; but it is not grateful to the cat nor to man, any more than the breath of the man who drinks intoxicating drinks is pleasant to the temperate man. It does seem that the Academy must be very hard pressed for legitimate arguments when it will descend to such arguments as the above.

Alcohol, we repeat, and at this day it cannot be repeated too often, is the "prince of poisons,"—more to be feared and shunned than the poison which causes diphtheria and typhoid diseases. Where is the parent who cares for the present and future of his children who would not rather see his son sick with diphtheria or typhoid fever, from contaminated water, than to see him drunk, or suffering from *delirium tremens*. There is no other poison on earth which, when voluntarily taken, so perverts, diseases, pollutes and degrades a man both physically and spiritually as alcohol. How can any man encourage and justify the use of such a fluid?

Still further, the Academy has discovered that a medical writer has declared that alcohol is useful in some cases of hemorrhage, and therefore it would apparently have the reader infer that it is a good and useful beverage for the healthy. That alcohol, like other poisons, may sometimes be used advantageously, as a

remedy, we do not question. Its action is to paralyze the capillary vessels, and thereby fill them with blood, and in cases of hemorrhage, by thus temporarily storing up the blood in these minute vessels, and preventing the heart from forcing it out of the body through the ruptured vessels, and by thus congesting the minute vessels of the brain, it prevents fatal syncope or fainting, and when thus used as a medicine it is useful.

So is ergot, or spurred rye, useful for restraining hemorrhages, but its continued use causes gangrene of the feet, a disease no more peculiarly the effects of this poison, than drunkenness is of alcohol. It is strange that men of intelligence should bring forward such an argument to justify the use of intoxicating drinks, and that not a single member of the Academy should have called attention to the utter fallacy of such an argument.

We quote the following from the Academy's serial:

"In bold contrast with the pamphlet of Dr. Ellis, is an article which appeared in the *New Jerusalem Magazine* for March, 1880.

"Viewing the subject impartially, and accepting the teachings of the Church, without trying to distort them to favor preconceived ideas, the writer deduces a clear statement of the true uses of wines and liquors.

"As an illustration of this antithesis, we quote the following:

'Wine was used in the Holy Supper, and the Lord tells His disciples to drink ye all of it; for, He says, "This is my blood of the New Covenant which is shed for many." This use of wine in the Most Holy Sacrament is perfectly conclusive of its having a good signification. If it were not in itself good, if it were poisonous or injurious to the body it could not correspond to the Divine Blood or Truth, nor would it be used with "bread," the other nutritious element. The Lord could not have drunk wine if it were a bad thing in itself, or "pernicious," as Dr. Ellis styles it.'"

The second paragraph above contains a queer statement, to say the least, coming from the Academy as it does. To represent the writer as striving to distort the teachings of the Church to favor preconceived ideas sounds strangely; whether this representation is just or not the reader will have a chance to judge before the writer gets through with the Academy. But he will here say:

the ideas of total abstinence from all intoxicating drinks did not descend to him from the perversions of a fallen state of a preceding Church, neither did he inherit them from his ancestors; they were not the views of his childhood and early youth, but they were formed after deliberately examining the subject during his adult life; such an examination having satisfied him that to use these drinks was to violate the laws of his physical organization and the laws of God, which required him to neither harm nor kill himself, nor to risk his own life needlessly, nor injure his fellow-man by his example. And beyond all this, these laws required him to deny whatever hereditary inclination he might have inherited, and whatever taste he might have acquired for the use of such drinks during his early life; and to shun their use as endangering his health and natural life and his eternal welfare, and from the time of his first acquaintance with the writings of the New Church, to shun their use as a sin against God.

In regard to the representation contained in the second paragraph above, quoted from the *New Jerusalem Magazine*, the writer has never held such views as are there attributed to him. Not one word which he has ever spoken or written would justify such representations; and in the very tract which the Academy is reviewing he says: "Natural wine corresponds to spiritual wine —not to truth alone, for wine signifies spiritual love or love to the neighbor as well as truth. In fact, 'The correspondence of wine is one of the very highest. It is given as faith (A. C. 1070); as spiritual good (A. C. 2187, 2343, 3513, 3596); as love to the neighbor (A. C. 3570); and in the supreme sense as Divine Truth out of the Divine Good of the Lord (A. C. 6377).'" The author would refer to the following extract from the same tract:

"Wine has a similar signification to blood. Blood is composed, not simply of water, which is from the mineral kingdom, and corresponds to truths upon the natural plane of life, and is the medium through which nourishment is conveyed to every part of the material body, but it also contains in a state of solution, all the substances required to warm and build up the material body, which correspond to good, all harmoniously

blended in one fluid, a living current which is to the body of man what Divine Truth, always united with Divine Good, is to his soul. It is perfectly clear that wine has a similar signification, because it has a similar composition. It has the water from the mineral kingdom; the sugar, which is so delightful to the innocent child, and which is appropriated to warm the material body; the gluten or bread-part, which gives substance to the various tissues; the phosphorus for the brain, the lime for the bones; the potash for the tendons and ligaments; and there is perhaps no part of the body which does not receive some nourishment from pure unfermented wine."

Do the above passages look as though Dr. Ellis styles wine as a bad thing in itself, or pernicious? What he did say, and desires here to repeat, is that:

"With most of the nourishing substances referred to above, which are contained in the pure juice of the grape, and which correspond to good, either entirely or partially destroyed, precipitated, or converted into poisonous compounds, even with the delightful sugar perverted by leaven into alcohol, which is so repugnant to the taste of the innocent child, what relation has fermented wine to blood? Its correspondence may have been appropriate to a state of the Church, when faith was separated from charity; but how any intelligent New Churchman can sanction the use of fermented wine is an increasing wonder to the writer. It is in vain to attempt to justify the use of fermented wine, and other alcoholic drinks, from the standpoint of the Bible, the Writings of Swedenborg, or from modern science, until the great doctrine of correspondences between all natural things, processes and habits, and their spiritual causes, is *absolutely* overthrown. This correspondence extends to things even the most minute."

The writer denies that the good wine of the Word, which is a blessing, of which the Lord and his disciples partook, was fermented wine which causes drunkenness; but claims that it was the fruit of the vine, either the pure, recently expressed juice of the grape, or that juice preserved from fermentation, by one of the various processes well known to the ancients, and carefully described by the ancient writers.

It does seem so strange, that with the tract lying before them on "Pure Wine, Fermented Wine, etc," *Words for the New Church* could have deliberately quoted the above paragraph from the *Magazine!* It is but just to say that one of the editors of the *Magazine*, seeing the injustice and wrong which was done by a similar misrepresentation of the writer's views in the *Magazine*, has amply and honorably apologized for the same in its pages, so that of the *Magazine* he makes no complaint.

"But," says the Academy, "there are some statements, which we think Mr. ——— would not have made if he had first examined the writings. He asserts, for example, that intemperance in drinking is a greater evil than intemperance in eating. Most evidently the abuse of good is more damaging than the abuse of truth, and so may we not conclude that gluttony, or intemperance in eating, is more damaging and brutalizing than intemperance in drinking."

Now, friends of the Academy, you have not fairly stated the question at issue, which is not "whether the abuse of good is more damaging than the abuse of truth," but rather whether imbibing falsities from evil is not more damaging than the abuse of good, for Swedenborg compares intoxicating drinks to falses from evil. It is an insult to your intelligent readers, and an outrage on the common sense of mankind, to compare the eating of healthy food, which has a heavenly origin, or even its abuse or intemperate use, to the use of intoxicating drinks, which, according to the philosophy of Swedenborg, originate from hell, and which have hurt and killed more of the human family than all other poisons put together; and which, in our day, are hurting and killing more men and women than all other poisons, war, pestilence and famine, destructive wild animals, and serpents put together. Even in the form of fermented wine, such drinks are compared in the Bible to the poison of serpents, and the cruel venom of asps. Talk of the temperate use of intoxicating drinks—even that old "heathen philosopher," Aristotle, as we have shown, teaches you a very different lesson from this. You might as well talk of temperate stealing, temperate bearing of

false witness, or of murdering temperately, for not more surely do such violations of the divine law damage man's spiritual nature than the so-called temperate use of intoxicating drinks impairs man's physical and moral nature.

But, after finding so much in the Academy's *Words for the New Church* which is erroneous, and which we have felt it our duty to expose and criticise somewhat plainly, we are happy to call the attention of the reader to a portion of their review, which teaches the truth, and clearly illustrates the same from the Writings of Swedenborg. Although we had exposed the error in our tract, and called special attention to it, to which reference is made, yet we are very happy to reproduce the essential part of the testimony of the Academy's argument in reply to the writer in the *New Jerusalem Magazine*. For the point is a very essential one in this discussion—in fact, as will hereafter be seen, a vital one.

Speaking of the errors into which the writer in the *New Jerusalem Magazine* had fallen, the Academy's organ says:

"A more serious error is the statement, that the imbibing of more truths than we are ready to apply to the various uses of life makes us spiritual drunkards. This view must have crept into the New Church from the Old, for there is nothing in the Writings of Swedenborg which sustains such an opinion. Spiritual drunkenness is something quite different from this, as we learn from the Writings. We read in the 'Arcana':

'Those are called drunkards, who believe nothing but what they comprehend, and therefore investigate the mysteries of faith; in consequence of which they necessarily fall into errors. * * * The error and insanity hence derived are called in the Word *drunkenness;* and souls or spirits in another life, who argue about the truths of faith and against them, become like drunkards, conducting themselves similarly.' (A. C. 1072.)

'To be intoxicated from the cup is to be insane from falses.' (A. C. 5120, 9960.)

"So in the 'Apocalypse Revealed':

'To be made drunk with the wine of whoredom signifies to become insane in spiritual things from the falsification of the truths of the Word; here from the adulteration of them.' (A. R. 721; see also A. E. 1035, 376.)

"But nowhere do we find a statement that if we imbibe more truths than we are ready to apply to the various uses of life, we are spiritual 'drunkards.'

"Surely he cannot be called intemperate, who stores his memory with more truths than he is ready to apply, else all school-children would be spiritual drunkards. Man becomes a spiritual drunkard only when, from self-intelligence, he argues about truths, and especially if against them.

"The more truths a man acquires the better, that his rational principle may thence be formed and that these truths may serve in his memory as vessels to receive faith and charity.

"For we read:

'That faith is perfected in proportion to the number and coherence of truths. Now since faith in its essence is truth, it follows that faith becomes more and more perfectly spiritual in proportion to the number and coherence of truths, and consequently less and less sensual-natural; for it is thus exalted into a higher region of the mind, from whence it views below it in the natural world numberless circumstances and proofs that tend to confirm it. True faith, by means of such a number of truths cohering, as in a fascicle or bundle, becomes also more illustrated, more perceptible, more evident, and more clear; it acquires also a greater capacity of being conjoined with the goods of charity, and hence of being in a state of greater alienation from evils; and it becomes by degrees more and more removed from the allurements of the eye and the lusts of the flesh, and consequently is rendered happier in itself: it becomes particularly more powerful against evils and falses, and thence more and more a living and a saving faith.'" (T. C. R. 352.)

How wonderful that the Academy of the New Church, with all its intelligence and wisdom, *in its zeal to expose the errors into which the writer in the New Jerusalem Magazine had manifestly fallen*, should have been so forgetful of its position as to stultify its own argument, and so completely overturn the platform upon which itself was standing, as it does in the above quotations from its serial.

If, then, the imbibing of spiritual truths never causes spiritual drunkenness, as is so clearly proven, how certain it is that the drinking of natural fluids, which legitimately correspond to spiritual truths, can never cause natural drunkenness. In other words, as

fermented wine and whisky do cause natural drunkenness, it is perfectly clear, and as certain as correspondences are true, that these fluids do not correspond to genuine spiritual truths which never cause spiritual drunkenness. We think our brethren of the Academy cannot fail to see that they themselves are fairly caught, to use their own courteous language, in presenting such "perverted interpretations of Swedenborg's teachings," as show that they themselves are "groping in hopeless darkness."

Our friends of the Academy do not seem to understand how pure, unfermented wine can cheer and warm the heart of man, nor how "corn shall make the young men cheerful, and new wine the maids" (Zech. ix. 7).

"I am sorry," says the Rev. J. M. Van Buren, "to say an attempt has been made to justify the use of intoxicating drinks for the purpose of exhilaration by an appeal to the Bible. As this is the very thing that leads to drunkenness, and is the beginning of it, we may be sure that the passages supposed to prove it, may have another meaning. And so we find it (Eccl. ix. 7): 'Eat thy bread with joy and drink thy wine with a merry heart.' The Hebrew word rendered merry,' means '*good*,' '*upright*,' '*virtuous*.' Put either of these meanings in the place of 'merry,' and instead of the idea of an alcoholic exhilaration, we have a sentiment of piety consistent with Gospel temperance."

In speaking of the effects of alcoholic preparations, *Words for the New Church* says:

"Ideas flow more freely, the senses are more acute. As the ambrosial odor of wine greets the nostrils, the affections are vivified, and thus is formed a social sphere which transforms a listless company into a chatty, brilliant, and entertaining party. Rudeness and incivility give place to æsthetic refinement, and charity finds one of its most delightful recreations."

Such words as the above are neither wise nor useful, and it would seem to be high time that our ecclesiastical friends of the Academy, should hear and heed the warning voice of others.

A recent writer truly says:

"Making drunk, includes all the preparatory processes of

drinking; the sin does not lie in the last glass. All are united in the result. That which begins the work and inflames the appetite has the chief responsibility."

Our brethren should remember that violence, manifest drunkenness, and woe lie but one very short step beyond that state of excitement which they have described above as so desirable.

"'It is not for kings to drink wine, nor princes strong drink. Lest they drink and forget the law and pervert the judgment of the afflicted.' Here is abstinence enjoined, and the reason for it plainly given. Again (Lev. x. 8–11), *it is required of the priests:* 'And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations. That ye may put a difference between holy and unholy, and between unclean and clean. And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.'"

No one questions but that the wine referred to above as unholy and unclean is fermented wine, and no one supposes for a moment that it is unfermented wine. "But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink, they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean" (Isa. xxviii. 7, 8).

How correctly and literally do the above words represent the effects of drinking wine and strong drinks, seen to-day as of old. Oh, gentlemen of the Academy! beware! beware! "Woe to him that giveth his neighbor drink; that puttest thy bottle to him" (Hab. ii. 5, 15). You have young and inexperienced men under your charge. May the Lord protect them.

Philo, a learned Jewish writer of Alexandria, who lived during the first half of the first century, is full of important statements.

"In his treatise on 'Monarchy' he cites, as indicating the duty of entire abstinence from wine, the prohibition to the priests; and says it was given for 'most important reasons; that it produces hesitation, forgetfulness, drowsiness and folly.' Dwelling on each of these bodily, mental, and religious evils, he says: 'In abstemious men all the parts of the body are more elastic, more active and pliable, the external senses are clearer and less obscured, and the mind is gifted with acute perception.' Further: 'The use of wine * * * leaves none of our faculties free and unembarrassed; but is a hindrance to every one of them, so as to impede the attaining of that object for which each was fitted by nature. In sacred ceremonies and holy rites this mischief is most grievous of all, in proportion as it is worse to sin with respect to God than respect to man.'"—*Divine Law as to Wines.*

Professor Tayler Lewis, in a recent pamphlet on "Wine-drinking and the Scriptures," says:

"Our third class of texts, the directly ethical, where wine and its effects, instead of being incidentally mentioned, form the *principal* subject, are easily disposed of. They are all one way. Among others in the Old Testament see Prov. xxiii. 29–35, xxxi. 4; Isa. v. 11, xxviii. 1, 3, 7, 8; Jer. xxxv. 1, 19; Dan. i. 8; Hos. iv. 11; Joel i. 5; Amos vi. 6; Hab. ii. 5, 15. They condemn, with no reference to excess or moderation. Wine-drinking is spoken of as a bad thing, leading to ruinous consequences.

"There is one evil state of the soul condemned throughout the Bible. It is that state to which we give the name of intoxication, or inebriation; but which, having no term corresponding to it in the Hebrew, is described and most vividly set before us (Prov. xxiii. 29, 35) in its phenomena and effects. It is the act of a person in health, voluntarily, and *without any other motive or reason than the pleasurable stimulus*, using any substance whatever, be it solid or liquid, to produce an unnatural change in his healthy mental and bodily state, either by way of exciting or quieting the nerves and brain, or quickening the pulse. This was wrong—a spiritual wrong, a sin *per se*—not a matter of

excess merely, but wrong and evil in any, even the smallest measure or degree. Although there might be much ignorance in respect to its real internal causation, the outward substances known to produce this effect—above all, which were used for the very purpose of producing it (for here was the spiritual crime)—are denounced as something which men are not to touch, not even 'to look at.' The description may be scientifically correct or erroneous; it may also be difficult to determine, precisely, what is meant by certain Hebrew phrases in this remarkable passage; but the general sense, as well as the precise point intended, is unmistakably clear. It is intoxicating drink that is meant—intoxicating in any degree—*drinks sought for that very purpose of producing such unnatural change in the healthy human system.* There was to be no moderate drinking (or desire) here. However gentle, exhilarating, convivial or pleasantly soothing might be its first effects, at the last 'it biteth like a serpent, and stingeth like an adder.'

"According to the ethics so noted for its condemnation of all fanaticism, we should have expected from the experienced and conservative Solomon some wise inculcation of prudence, moderation, avoidance of excess, rational use of the good gifts of God, etc. Nothing of the kind. Abstinence, total abstinence, is the lesson, if language can convey that idea. 'Do not look upon it,' my son; turn away immediately, as from a venomous serpent; think of its biting, stinging, maddening end, and let not thine eye yield for a moment to its ruby fascination. It was undoubtedly purer wine than is now to be found on many Christian sideboards; but the better it is, the more sparkling its hue, the more delightful to the palate as it 'goes smoothly down,' so is it all the more dangerous. The language of the whole passage is most urgent, reminding us of that used (Prov. iv. 15) in respect to other tempting sins that lead to a dreadful end: 'Avoid it, pass not by it, turn from it, pass away.'"

Now, gentlemen of the Academy, we wish to ask a few questions, and are encouraged to do so from the fact, that your sincerity in advocating the use of intoxicating drinks, such as fer-

mented wine and whisky, as beverages, is not questioned by any one so far as we know.

We would like to know if your practice is in harmony with the views proclaimed in your serial? As priests or ministering servants of the Lord in His effort to save man from all evil as far as possible, are you in the habit of drinking these intoxicating drinks in your social relations with each other? We are sorry to say that we are compelled to infer that you are from the language which we have quoted from your serial. Are we mistaken?

The prevailing spirit of the people, in your missionary fields, does not sanction the use of intoxicating drinks as beverages; in your missionary work do you strive to counteract this spirit?

To how many young men and young women have you introduced the intoxicating cup?

Are you orally, as well as by *Words for the New Church*, teaching wives, mothers and daughters that it is lawful and useful for their husbands, sons, and brothers, to drink, as beverages, wine, whisky, and other intoxicating drinks?

Do you wish to withhold the young from using these articles as beverages, in places of amusement or elsewhere? We can but infer that you do not.

When you see young, middle-aged, or old men, priests or laymen, getting drunk, have you, with such teaching and example, any real ability to restrain them from this "enormous sin?" (See 2422 S. D.)

Do you really think that parents who have reared their children chastely and soberly, if they were to know that your precepts and example favored the use of intoxicating drinks, would be willing to trust their education in such an institution as the Academy?

Have you considered carefully what effect your precepts and example may have on young men committed to your charge? If you have not, is it not of the divine mercy that the Academy has but few pupils?

Now, gentlemen, be frank with the Church. Let us know just where you stand, practically, on the question of intoxicating drinks.

If, after looking at all sides of this question, parents are still willing to trust the education of their sons to your institution, then the responsibility will be in part with them, and not altogether with you. If there is any division of sentiment among you upon this great practical question of life, will you be so kind as to let the Church know it?

We give you, and the young men under your charge, and their parents, due notice that in the near future no *young man* who drinks fermented wine, beer, or whisky, or uses tobacco, and teaches that it is well and right to do so, and sets such an example before the youug, will be tolerated as a settled minister by the majority of the lay members of any society which is able to select and support a minister.

We have made several quotations from the writings of Dr. B. W. Richardson, and we wish to call the attention of the teachers and students of the Academy, and others, to a recent work of his, entitled "Temperance Lesson-Book on Alcohol and its Action on the Body, designed for Reading in Schools and Families." It should be studied in every family and school. The following is a summary of the lessons contained therein at the end of the last chapter, which will give the reader some idea of the importance of the book. There is no higher medical authority upon this subject than Dr. Richardson, for no one has experimented and watched the effects of alcohol more carefully than he has done:

"Now that we have learned so much about alcohol as it appears under the many disguises of strong drinks, we are, I trust, armed by our knowledge against its evil influences. We shall, however, still find many to defend the use of alcohol, for many, very many, are still ignorant about it; many, very many, are strongly prejudiced in favor of it; many, very many, are so fond of it they cannot help praising it as a good thing for themselves, and therefore as a good thing for everybody. Such is the strange perversity of the human mind, that numbers of people who are going wrong, and who know they are going wrong, in the use of alcohol will still persist in their error, and with their eyes open to

the wrong they are doing, will persist in leading others with them. It is one part of the madness inflicted by alcohol on its friends, that deceives them and in turn makes them deceivers.

"You will have often in your lives to listen to the arguments of these persons. They will tell you a great deal of error, which you must be ready to hear, and at once recognize as error. You will be told that alcohol is a food because it warms the body. You know what that is worth. You know that alcohol only makes the body *feel* warm because it causes more warm blood to come to the surface of the body, there to lose its heat and leave the body colder. You know that cold and alcohol exercise the same kind of influence on the body, and that when working in the cold, even in the extremest cold, that man will work longest and best who avoids alcohol altogether.

"You will be told that alcohol is a food because it gives strength to the body and helps men and women to do more work. You know what that is worth. You know that the action of alcohol is to lessen the muscular power; that it weakens the muscles, and that, carried a little too far, it disables them for work altogether, so that they cannot support the weight of the body. You know also from the experience of men who have performed great feats of strength and endurance that such men have been obliged to abstain from alcohol completely in order to succeed in their efforts, and have beaten other men by reason of their careful abstinence.

"You will be told that alcohol is a food, because it makes the body fat and plump and well nourished. You know what that is worth. You know that there is nothing in alcohol that can make any vital structure of the body; you know that the best that can be said about alcohol in this matter is that in some forms in which it is taken, as beer for instance, it may, because of the sugar in such drink, add fat to the body; and you know that this is really not a good addition, because much fat interferes with the motion of the vital organs, makes the body heavy and unwieldy, and getting into the structure of organs, such as the heart or kidneys, makes these organs incapable of work, and so destroys life.

"You will be told that alcohol makes you digest your food, and helps people with weak digestion to enjoy their food and digest it. You know what that is worth. You know that every other animal except man can enjoy and digest food without alcohol, and that men who never touch alcohol may have excellent digestive power. You know also that alcohol impairs digestion, and that in thousands of people it keeps up a continual state of indigestion, and that the indigestion itself is a temptation to these to take alcohol to a fatal excess.

"You will be told that if alcohol be not a food, in the strict sense of the word, it is, notwithstanding, a luxury which a man cannot do without with comfort to himself; that it cheers the heart, and is necessary for mirth and pleasure. You know what that is worth. You know that young people, like yourselves, can laugh and play and be as happy as the day is long without ever tasting a drop of alcohol. You know that hundreds of men and women are as happy as they can be without a drop of alcohol, and are much freer from worry and anger and care about mere trifles than are those who take alcohol. You know, moreover, that after men or women have been cheered, as they call it, by alcohol, they suffer a corresponding depression, and are made often so miserable that life is a burden to them until once again they have recourse to their cause of short happiness and long sorrow.

"Lastly, whatever argument you may hear in favor of alcohol, you are now fully aware of its fatal power; how it kills men and women wholesale, sending some to the grave straightway, and some to the grave through that living grave, the asylum for the insane.

"This is your knowledge. I would not advise you as juniors to intrude it in argument on your seniors, for that were presumptuous. But treasure it in your hearts. Let it keep you in the path of perfect abstinence from alcohol in every disguise, and believe me, as a man who has seen much of men, that your example will be all the more effective with older persons because it is a young example. Believe, finally, that you yourselves will,

under the rule of total abstinence, grow up strengthened in wisdom, industry, and happiness, and that your success in life will reward you a thousand-fold for every sacrifice of false indulgence in that great curse of mankind—strong drink."

In the first chapter of the work, the writer says:

"To persons who have never tasted intoxicating drinks many of them are nauseous when first tasted. Even to grown-up men, who have never before taken these liquids into their mouths, the first taste is like that which is felt on taking a medicine. The taste is said to be bitter in respect to ales, clammy and sickening in respect to porter and stout, burning and sickening in respect to spirits, and burning and sour, or burning and sweet, in respect to the wines.

"In all my experience I never once knew a person who liked the first taste of any of the drinks we are now thinking about. This fact seems to me to show clearly that it was never intended that human beings should take these drinks regularly. If that had been intended, the drinks would have been made and given to us in a form that would have been pleasant to the taste, or at all events in a form that would not be so unpleasant, that the instinctive or natural feeling is opposed to them. Water and milk are natural drinks. They are neither bitter nor nauseous, nor acid, nor burning, and therefore even the youngest infants and children take them without dislike, and look for them with quite a longing desire when they want to drink.

"It is a lesson early to be remembered, and so I write it down early in this book, that although there are so many drinks made and sold as beers, wines, and spirits, none of them are fitted to the first natural wants and desires of man. I gather from the facts before us that the said drinks are therefore not wanted at all."

We hope the students of the Academy and the young men and maidens of the New Church will hear and heed these important words.

## CHAPTER X.

### THE COMPARISONS OF EMANUEL SWEDENBORG AND THE ACADEMY'S INTERPRETATIONS.

PROCESSES, although very different in their results, may be compared, as the separation of individuals and the organization of societies in hell may be compared with the separation and organization of societies in heaven, for in both they are organized according to the ruling loves of those who dwell therein; but such a comparison does not make hell desirable, nor the life which leads to hell a desirable one. Comparisons, when made by Swedenborg, may or may not be according to correspondences; but the spiritual world, being the world of causes, effects must always of necessity correspond to the causes which have produced them. When Swedenborg compares, as he does in No. 1035 A. E., "falses from evil to such wine and strong drinks as induce drunkenness; wherefore, also, that insanity, in the Word, is said to be effected by wine of whoredom and the wine of Babel, in Jeremiah li. 7," it is not difficult to understand and see that this comparison is written in accordance with correspondences; but when the Academy, in *Words for the New Church*, claims that alcohol is not a poison, from the comparison which Swedenborg makes in C. L. 145, "where it is written that spiritual purification may be compared with the purification of natural spirits which is done by chemists, and is called defecation, rectification, castigation, cohobation, acution, decantation and sublimation; and wisdom purified may be compared with alcohol which is spirit most highly rectified;" it is not easy to see the correspondence; and when from this comparison they attempt to justify the use of intoxicating drinks, and even whisky, it is not difficult to see how far they have wandered from the truth. The great object of the above processes for purifying spirits, is especially to remove all

the *water* and other substances which these fluids ordinarily contain. Take the fermented wine, for instance, from which this pure alcohol can be made by the processes named by Swedenborg in this comparison, everything, including the water as far as possible, is carefully removed, leaving pure spirits or alcohol. This pure spirit, we know by its effects, corresponds to falses from evil, and is to the human body a caustic fluid, and no one but the hardest "old toper," the mucous membrane of whose mouth and stomach has been indurated by a long course of drunkenness, would ever attempt to drink it. This pure spirit, when drank in a given quantity, causes drunkenness, and even death, more speedily than any other intoxicating drink; and yet the Academy would have us understand, that this purified alcohol, which never has been used, and which cannot be used by any sober, sane man, as a drink, corresponds to wisdom purified, and is every way a suitable drink for man. Try it on a child! We ask every intelligent reader, if wisdom purified, in its action upon the spirit of man, bears any resemblance to the action of this pure spirit upon his body and mind? The Academy does not seem able to see that Swedenborg is here simply comparing a spiritual and a natural process of purification, and the purity of wisdom with the purity of alcohol thus produced, and that his comparison in no way destroys the poisonous quality of the alcohol, or renders it a suitable article for drinking, as all experience shows.

As upon the above comparison, and another by Swedenborg, the Academy has based almost, if not quite all, of its arguments in favor of the use of intoxicating drinks, we will quote the latter in full, and call the special attention of the reader to the inconsistency of the construction which they put upon it:

"'A man's understanding is receptive of good as well as of evil, and of truth as well as of falsity, but not his will, which must be either in evil or in good; it cannot be in both, for the will is the man himself, and therein is his life's love. But good and evil in the understanding are separated, like internal and external; hence a man may be interiorly in evil, and exteriorly in good.

Still, however, when a man is reformed, good and evil enter into combat, and there then exists a conflict or battle, which, if grievous, is called temptation; but if not, is like the fermentation of wine or wort. In such a case, if good overcomes, evil with its falsities is removed to the sides, as the lees fall to the bottom of a vessel; and good becomes like generous wine after fermentation, or clear liquor; but if evil overcomes, good with its truth is removed to the sides, and it becomes turbid and foul like unfermented wine or unfermented liquor. This comparison of fermentation is used because leaven in the Word signifies the falsity of evil, as in Hosea vii. 4; Luke xii. 1: and in other places.' (D. P. 284.)

"In this beautiful extract, evil with its falsities is compared with leaven and with the lees; and good is compared with generous wine. One would naturally infer that these respective comparisons indicate resemblances between the objects compared; and hence that good and wine were both genuine. And this conclusion would seem to be the more evident from the adjective which Swedenborg uses; for *generous*, when applied to wine, means noble, vigorous, pure, good."

For a correct understanding of the above comparison, various points must be borne in mind.

First: That the word *generous*, as here used, does not *necessarily mean good*, but it undoubtedly means *vigorous* or strong in this instance. In this sense, the term is used by medical writers at this day.

Second: In the process of fermentation, the gluten contained in the wine as it is pressed from the grape, and which nourishes the body of man as good does his soul, which is, in fact, similar to the gluten in bread, is actually overcome and destroyed to the extent fermentation progresses by the leaven, and the sugar which, we are told by Swedenborg, corresponds to spiritual delights, is often entirely destroyed, and even the vegetable salts so useful to man, are, to a great extent, changed or precipitated, so that it is perfectly clear that the changes which take place during

fermentation do not in the slightest degree correspond with the spiritual changes which take place in man's regeneration.

Then, by what authority does the Academy's organ say that in the above extract, evil with its falsities is compared with leaven and lees. It will be seen that this representation is not correct; for it is the combat and separation and falling to the bottom which is compared, and not the leaven and lees. Lees have a good signification when this word is used in a good sense, as in Isaiah xxv. 6. Speaking of the "feast of fat things, and wine on the lees, wine on the lees well refined": "By the feast of fat things, of fat things full of marrow," says Swedenborg, "is signified good, both natural and spiritual, with joy of heart; and by the lees, and lees refined, are signified truths from that good with the felicity thence derived." (A. E. 1159.) "A feast of fat things signifies the appropriation and communication of good, and by a *feast* of *lees*, or the best wine, the appropriation of truth" (A. E. 252), called a "*feast of lees*." (A. C. 5943.) Such is the signification of lees when they result simply from the settling, after straining or filtering—refining—of the heavier portions of the grape juice or new wine. But it is perfectly evident that the lees which fall to the bottom during the fermentation of wine can have no such signification, so that the Academy, after all, is not so far from the truth, when it claims that lees are compared by Swedenborg to falsities, and, consequently, according to their philosophy, correspond to falsities. Swedenborg, it will be seen, as if afraid his readers might mistake the true meaning of the above comparison, says: "This comparison of fermentation is used because leaven in the Word signifies the falsity of evil." If the lees, which fall to the bottom from the action of leaven on wine, instead of having a good signification as they do when they are used in a good sense in the Word, have a bad signification, how can the wine from which such lees have been separated fail to have an evil signification? Unfermented wine, at the commencement of fermentation, in which state it is generally seen at this day when no effort is made to prevent fermentation, is turbid and foul from the commencing action of leaven, and in this state it is unwhole-

some to the stomach; and Swedenborg explains fully what he means when he says that "good becomes like generous (or strong) wine after fermentation," by what he adds—"or clear liquor."

It seems so strange that men, as well read in the writings of the Church as the members of the Academy are supposed to be, should make such a serious and grave mistake, as to attempt to justify the use of intoxicating drinks from such comparisons as the above found in the Writings of Swedenborg; when the very comparisons which they select, teach a very different doctrine, which is, as we have seen sustained by reason, facts, and science; the pure spirit or alcohol of the one comparison being so obnoxious and irritating that no one but a drunkard would ever think of drinking it, and even the lees of the other comparison, admitted by the Academy to correspond to falsities. Is it strange that Swedenborg should inform us, as he does in the passage already quoted, that the resulting wine may be compared to falses from evil?—please remember it is not the process which he here compares, but the wine itself. How are we to account for this strange state of darkness in which the "Academy of the New Church" so manifestly dwells upon this most vital question, so intimately affecting the welfare of the New Church and the world? In reply to this question, we will first state that, according to the Writings of Swedenborg, the first Christian Church came to its end over a century ago, through evils of life and the falsifications of the doctrines taught by the Lord when on earth, and by His disciples soon after His ascension. Even the ordinances of the Church became perverted, until a wine which was prohibited to the Jews, and which was providentially prohibited, owing to its known poisonous qualities, by Mohammed to his followers, and which was regarded as so polluted, that even the ancient heathen would not dare to offer it to their gods, was substituted for the passover cup, or the fruit of the vine, or unfermented wine, of which our Lord and His disciples partook at the last supper. And this sad perversion seems to have descended to the New Church Academy unquestioned, and they seem to have been strongly confirmed in such false views, even to the extent of justifying the use of intoxicating

drinks as beverages, from which we may as rightfully select and use as we may from beneficial articles of food or drink.

Swedenborg says: "Those who are in falses, and especially those who are in evils, are said to be bound and in prison; not that they are in any bonds, but because they are not in freedom; those who are not in freedom being interiorly bound; for those who have confirmed themselves in what is false are no longer in freedom of choosing and accepting the truth, and those who have much confirmed themselves therein are not in freedom to see it, still less to acknowledge and believe it, for they are in the persuasion that what is false is true, and what is true is false; so powerful is this persuasion, that it takes away all freedom of thinking anything else, consequently it holds the thought itself in bonds and as it were in a prison. This I had much opportunity of being convinced of, experimentally, from those in the other life who have been in a persuasion of the false by confirmations in themselves; they do not at all admit truths, but reflect or strike them back again, and this with an obstinacy proportionate to the degree of persuasion; especially when the false is grounded in evil, or when evil has persuaded them." (A. C. 5096.)

From the above we can see how difficult it is for men who are confirmed in falses to see the truth, and especially for those who are in evils to see the truth which condemns those evils. Men did not often see that slavery was wrong while they held slaves, and this fearful wrong was justified from the point of view of the Bible by many clergymen, and, if we mistake not, by some clergymen of the New Church; but now, that, in the providence of the Lord, slavery has been overthrown, few, if any, fail to see that slavery was wrong. It is equally, if not even more, difficult, to see that evil habits of life are evil, so long as we continue to indulge in them. The woman who compresses her waist does not see that tight-dressing harms her, and is consequently an evil, so long as she continues this pernicious habit, which does so much to ruin the health of women, impair the vitality of our race, and shorten human life. She actually feels that tight-dressing does her

good every time she indulges in it—without it she feels all gone, precisely as the rum-drinker does who has not had his morning dram. The man who habitually uses that disgusting and deadly poison, tobacco, does not feel that it injures him, and that it is wrong to use it: how can he? He "hankers" after it, and suffers when he attempts to leave it off; and the resumption of its use relieves him, cheers him, and makes him feel good. The same is true with the habitual indulger in opium, and, in fact, with the consumer of every other poison, when habitually used. This is especially true, as we all know, and have seen, with the drinkers of that fearfully destructive and deadly poison, alcohol, in whatever form it may be taken. Therefore, as a rule, and according to Swedenborg's teaching, we cannot expect men who habitually indulge in the evil habit of using intoxicating wine and whisky, however "judiciously" they may select their liquors, to see that it is wrong to use them. It will be seen that it would be asking too much of poor human nature to expect them to see the fearful nature of this evil, as those who are free from such habits clearly see it. Nor need the teetotaller be discouraged even though the leading spirits of the Academy do not join our ranks, although we have hope even for them still, and charity, too. But for the young, who have not confirmed themselves in favor of drinking intoxicating drinks, and who are free from the evil of drinking, we may labor earnestly, faithfully, and hopefully, and the Lord will assuredly bless our efforts. If men, with the clear light of the New Jerusalem Church shining into their understandings, continue to drink intoxicating drinks, if these escape drunkenness it will be as by the "skin of their teeth." We know very well that they cannot fail to be singed by this "liquid fire," which we have seen has its origin from hell. May the Lord protect our brethren of the Academy; but we think He will require a little of their help —coöperation—before He can do this, without interfering with their freedom, and that He never does.

Now, gentlemen of the Academy, you may as well give up your attempt to justify the use of fermented wines, produced by the action of leaven on the pure juice of the grape,

and of whisky. It is impossible for you to sustain your views by any legitimate argument, for the truth is not on your side. We have seen into what contradictions and absurdities you rush the moment you make the attempt. The Word of the Lord, sustained and illustrated by the testimony of a large number of ancient writers, who wrote during the prophetical and apostolic ages, shows conclusively that there were two kinds of wine, one good and the other bad, in regular use.

President Nott says: "That the wine declared by the master of the feast to be 'good wine,' *was good wine*—in the sense that Pliny, Columella, or Theophrastus would have used the term 'good,' when applied to wine; good, because nutritious and unintoxicating; and of which the guests even at such an hour might drink freely and without apprehension, because it was wine which, though it would refresh and cheer, it would not intoxicate."

"Is it reasonable," says a recent writer, "that the inspired penman employs the same kind of wine both as a symbol of *wrath* and mercy? Is there anything else of which this is true? 'Bread' is used as a symbol of mercy, and so is 'milk' and 'oil.' Are they ever employed as symbols of wrath? Never. Neither is the unfermented fruit of the vine used as a symbol of wrath. It is the *changed, innutritious, alcoholic, dangerous* wine that is an appropriate symbol of divine wrath. This view alone renders the Bible consistent, and in harmony with science and experience."

Dr. Lees says: "That somebody consumed these innocent, vinous preparations is certain. Is it probable that the prophets and saints were the *sole* persons who refused to do so? Is it likely that while moral pagans preferred good wines, the prophets and religious Jews invariably selected the drugged and intoxicating? But the associated element of Daniel's abstinence will refute the whole principle of the argument."

As New Churchmen what can you, gentlemen of the Academy, do toward sustaining your views, with the philosophy of the Church, the science of correspondences, and the testimony of

Swedenborg so clearly against you? We are told by Swedenborg that all substances which hurt and kill men originate, not from the Lord, but from hell. Above all other substances, we know that fermented and alcoholic drinks do this.

A curious fact, it is said, has been noted by Professor Van Tieghem. The cells in the root of an apple-tree underwent alcoholic fermentation when the soil was very damp, but he tells us it made even the tree look sick. While the effects of alcohol on the body and mind are strictly analogous, as we have seen, to the effects of falses from evil on the soul, in every respect, and with Swedenborg's comparison of such wine and strong drinks as cause drunkenness, not only to falses, but to the worst kind of falses—to falses from evil—with his express declaration that whisky was so pernicious a drink, and that the immoderate use of spiritous liquors would be the downfall of the Swedish people, and with the testimony of the ablest medical writers of all ages against you, how can you expect to sustain your views? The great trouble with you is that you are not masters of this subject. It is perfectly clear that, holding on to the drinking usages, customs, and traditions of the fallen state of the first Christian Church, you had not carefully examined this subject in the light of this new day, before attempting to stay the progress of the most needed and the greatest reform movement of the age. But truth is mighty and will prevail, and you will have to withdraw from your dogmatic assumptions upon this subject or you will cease to have a following. The Church of the New Jerusalem is not to be a whisky-drinking, wine-bibbing, and beer-guzzling Church. Whisky, fermented wine, and beer perform no use in the healthy human body which cannot be much better performed by legitimate food and drink; and all true philosophy teaches us that use, and not our perverted appetites, should govern our eating and drinking that we may have a healthy mind in a healthy body. The Lord has so ordered that the man who lives on the plainest and most healthy food actually enjoys the most in eating and drinking; for stimulating and poisonous articles soon blunt the taste for healthy food, and do not themselves satisfy.

We will simply intimate to you, gentlemen of the Academy, that there is a slight difference between the excitement and delight which follow the use of healthy articles of food and drink, and the excitement and delight which follow the use of intoxicating drinks, and that difference is to the body and mind what the difference between heaven and hell is to the soul. The delights which flow from the use of the former are natural and orderly, and correspond to heavenly delights; whereas, we know very well, by every day's observation, that the delights which flow from the latter are unnatural and disorderly, and correspond to infernal delights.

"As to whisky," said the late Rev. Dr. Thomas Guthrie, of Edinburgh, "whisky is good in its own place. There is nothing like whisky in this world for preserving a man when he is dead. But it is one of the worst things in this world for preserving a man when he is living. If you want to keep a dead man, put him into whisky. If you want to kill a living man, put the whisky into him."

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DUTY TO THE RECLAIMED.

*Wine: Ecclesiastical.*—Dr. Kerr, of England, in a recent lecture, said he stood on sure ground, for he was on his own domain of medicine. As a physician of some experience in the treatment of habitual drunkenness, he knew that it was not safe for the dipsomaniac to taste intoxicating drink in any circumstances, while in a state of consciousness; and, therefore, he (the lecturer), Churchman though he was, even when a drinker himself, never allowed a reformed drunkard under his care to go near a communion table where intoxicating drink was presented. He was supported in this line of treatment by Dr. A. Fergus, of the General Medical Council, and recently President of the Faculty of Physicians and Surgeons, by Surgeon-General Francis, and by other experts in the higher ranks of the medical profession. A typical instance of the relapse of a reformed inebriate through fermented wine at the Sacrement was adduced, the authority for the facts being at the disposal of the Archbishop of Canterbury.

The lecturer also said he would be disloyal to truth if he did not honestly testify to the serious risk of communion in an intoxicant to the reformed inebriate, and to the yet unfallen subject of the hereditary drink crave. At present what was the fact? Some reformed drunkards had been expelled from the Church altogether; some had deprived themselves of the privilege of communion, and some, while worshipping regularly at an Established Church, communicated at some Nonconformist place of worship where unfermented wine was used. He implored the clergy, as a mere matter of justice and of right, to render the most sacred rite of their venerable Church safe for the weakest of the victims snatched from the fatal embrace of drink.

## CHAPTER XI.

### A NEW VIEW.

The writer has just received the following communication on the wine question, from a highly esteemed correspondent, and cheerfully places it before his readers:

"Leaven corresponds to and represents the false of evil. Spiritual leaven did not exist in the Most Ancient Church, but was introduced when that Church fell into evils of life, and framed doctrines by which it could justify its bad conduct.

"This leaven has 'been transmitted from parents to children through a long series,' until the disposition to love the 'false of evil' has become the ruling power of man's nature.

"The Lord, in order to provide against the total destruction of the human race, through leaven, separated the will from the understanding, and put into the understanding a new will, which is called 'the will of truth.'

"Into this new will may be introduced divine doctrine and divine life, which, when introduced, form a heavenly city in an enemy's country. This city is life introduced into man, and leaven is death from hell. The enemies are represented by leaven, the ferment from which is the beginning of a deadly strife. It is a struggle between life and death. The Lord sustains and defends the life. For this kind of temptation is not admitted into man until 'truths in his understanding are gathered into bundles,' and arranged into order for defence. Then come the struggle and the victory. But victory does not restore man to the condition of the men of the Most Ancient Church. This is seen in the fact that the heavens formed from the Most Ancient Church are the inmost heaven; and that the heavens formed since are more and more external and less and less pure. There-

fore, it cannot be said that one who has so far fallen from God as to love the false of evil better than the truth of good, can be restored by any process, so as to become as pure and perfect as one who has never fallen.

"So of the grape; as long as its skin is whole, it cannot ferment. Nor can grape juice ferment until the *virus*—leaven—is introduced into it. From that moment the work of contamination begins; the juice before was pure and perfect, but it is now impure and imperfect.

"The fermenting process is a method of saving what can be saved after a poisonous substance has been introduced into a pure substance.

"The same is true of the salvation of man by combats. And although he may be saved 'through great tribulation,' still he is a dwarf in purity, compared with what he would have been had he never fallen from the divine image and likeness.

"But it does not follow that divine truth, in his mind, after having been purified from the false of evil, is more pure and perfect than it was before that false principle was mixed with it.

"It is hard to comprehend a state of mind which can attribute to the Lord inability or want of disposition to create pure things; and it is still harder to see how pure products from the Divine Hand, such as the grape, wheat, corn, etc., should be more pure after the introduction of a filthy substance into it."

Now, from the above presentation of this subject, it would appear that fermented wine is the quality of wine to be used at this day in the present state of man, even in the Holy Supper, and if the above writer's premises were all sound, this would be true. But if he had examined this subject a little more carefully, he would have found unanswerable objections to some of his views, as applied to natural wine.

First: He admits very correctly that the grape, and the juice of the grape, are pure until ferment enters to pollute these organized products of the vine; in other words, he admits that the grape has never fallen; in this respect the juice of the grape

differs radically from the present condition of man, and holds a relation to man before the fall.

Second: Being pure, like the man of the Most Ancient Church, and never like man having been endowed with rationality and freedom, there has been no change in the *grape* corresponding to the separation of the will from the understanding in man; consequently, the Lord has made no provision for its restoration or regeneration when it becomes polluted by natural leaven, which corresponds to spiritual leaven; therefore it can no more be restored by leaven, than the man of the Most Ancient Church could have been by spiritual leaven, after he had commenced falling from his original purity, and before the separation of the will from the understanding. Before the separation of the will from the understanding, mankind, after they had commenced falling, could only be prevented from descending to greater depths of evil by punishments and external restraints; and it is only by corresponding natural measures that wine, after fermentation has commenced, can be saved from total decay or destruction, namely, by sulphurization, boiling, bottling, etc.

Third: It will be seen, then, that it is utterly impossible to harmonize the two processes, and to show that natural leavenings correspond to spiritual leavenings. When ferment has entered the wine, and commenced its destructive work, the wine can no more be restored to its original purity by fermentation, as we have just intimated, than the man of the Most Ancient Church, after he had commenced falling, could have been restored by temptations and spiritual combats against falses.

Fourth: We know that during fermentation, that which corresponds to good and truth does not overcome the leaven, and cast it down and to the sides; but that the leaven overcomes, destroys, casts down and up organic substances which correspond to spiritual good and truth; and changes the sweet, which corresponds to spiritual delights, into alcohol, which gives rise to infernal delights; as we so well know by its effects on man when he drinks it; consequently, we know, both from its origin and effects, that it corresponds to infernal delights.

Fifth: Now we are taught by our doctrines that in the regeneration of man at this day, exactly the opposite takes place, namely, truth and good overcome the false and evil. So it will be seen that while the spiritual combats during regeneration may be compared to natural fermentation, and the clearness and spiritual purity after regeneration, may be compared to the clearness and purity of liquids after fermentation, in the very nature of the case it is impossible that there should be any real correspondence, either between the natural and spiritual processes under consideration, or the results which flow therefrom.

But, says the above correspondent, in a subsequent communication, in reply to the strictures on his first: "The correspondence of sweet—spiritual delight—and the correspondence of alcohol—infernal delight—is *superb*. Still, I think, in the end, that you will be obliged to acknowledge the fact that there is some *good use in fermented wine* (this wine contains only from five to ten per centum of alcohol) *and in vinegar*. In this you may say that wine that has been fermented may be adapted to a fallen Church, composed of fallen men."

Exactly so. This is precisely what the writer claimed in his tract, and what is reiterated in an extract from the same in this work. When men engrossed in the love of spiritual dominion, and in the love of self, money, and sensual gratifications, searched the Word of the Lord, and therefrom framed doctrines which were in harmony with their perverted affections, such false doctrines were not falses from ignorance, but they were falses from evil; and all of the delights of such men flowed from their evils and the falses therefrom. It was therefore utterly impossible that plain, unfermented wine, which simply gratified the orderly wants of the body, giving true delight, health, and strength thereto, should satisfy men thus perverted. That which corresponds to good and truth must be destroyed, and the sugar which corresponds to spiritual delights must be perverted into alcohol, by leaven and human manipulation, before the wine could correspond to their spiritual state; and then it becomes strictly appropriate.

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But in the doctrines for the Church of the New Jerusalem, the Lord again calls on all men to repent, and to put away their false doctrines from their understandings, and evils from their lives, by a constant effort to keep the divine commandments, not in their own strength, but in the strength which the Lord ever gives to those who ask of Him in their daily lives—not in words only, but also in deeds. What place has fermented wine, having its origin from hell, and corresponding clearly to falses from evils as we have seen, in the true Church of the Lord? It being the natural emblem of the false, which is infernal; can men of this New Age, who are striving to live the life of the Church, deliberately, and from choice, use such a perverted fluid as a beverage, and not thereby be injured, both physically and spiritually?

The writer would remind the above correspondent that from five to ten per centum of alcohol in wine has been sufficient to cause drunkenness in all ages, and among all races of men who have used fermented wine; as history clearly teaches, and present observation abundantly demonstrates.

### VINEGAR.

Vinegar, like alcohol, is a product resulting from the decomposition of an organized substance—sugar. In a concentrated form it is a corrosive poison; but when diluted, as it ordinarily is when used, and only moderately taken; then, compared with fermented wine and beer, it is comparatively harmless; but if used as freely as the latter fluids are, while it would never cause drunkenness, it would, unquestionably, be very injurious to the health of the body; but we shall see from its correspondence, that it cannot be as injurious to man, spiritually, as fermented wine or beer.

"Vinegar signifies truth mixed with falses." (A. E. 386.) "Giving the Lord vinegar mixed with gall (Matt. xxvii. 34) signifies the quality of divine truth from the Word, such as was with the Jewish nation, namely, that it was commixed with the false of evil, and thereby altogether falsified and adulterated,

wherefore He would not drink it." (A. E. 519.) "Gall signifies the same as wormwood, or infernal falsity." (A. E. 376.) So it will be seen that vinegar alone, simply diluted with water [signifying truth], signifies truths mixed with falses.

Diluted vinegar, like alcohol, will preserve animal and vegetable substances, although not so perfectly; but it is used, as is well known, for this purpose.

The appetite for acids is unquestionably a natural appetite; and when suitable acids are *used temperately* they supply a want, and are useful; but vinegar, being the product of decomposition, as we would expect, very imperfectly, if at all, supplies this want. It will not, like lemon or lime juice, prevent the scurvy where persons are for long periods deprived of vegetable food and fresh meats, as on board ships, and during the long winters of a northern clime.

Wherever it is possible, it is certain that the juice of acid fruits, such as lemons, limes, and currants, should be substituted for vinegar. One who has never tried it cannot realize the superiority of lemon juice over vinegar, when used on salads, greens, meats and fish. We all know how superior it is, in preparing acid drinks, to vinegar. Of course, we cannot preserve vegetable and animal substances with such living or organized acids, as we can with vinegar; but if, after having preserved them in vinegar, we were to soak them in water, so as to remove the vinegar, and then apply lemon juice as we use them, it would be an improvement.

The use of vinegar should undoubtedly be discouraged, by recommending the use of vegetable acids in its stead, rather than encouraged; but when the use of vinegar is compared with the use of fermented wine, beer, or cider, it is comparatively harmless—or, as much so as the reception of truth mixed with falses into the memory and understanding is, when compared with falses which are received and cherished by an evil love or perverted affection—consequently, vinegar rarely develops an unnatural appetite which cannot be satisfied with wholesome vegetable acids.

## CHAPTER XII.

### COMMUNION WINE AND ITS PREPARATION AND PRESERVATION.

WHEN the wine question is viewed in the light of the New Jerusalem Church, and carefully examined, there would seem to be no question as to the kind of wine which should be used at the Holy Supper.

The vine has a good signification, for it signifies "good and truth spiritual." (A. E. 403.) Vine or vineyard signifies the Church, where the Word is, by which the Lord is known, consequently, the Christian Church. (A. R. 650). Grapes have a good signification, for they signify the goods of charity, which are the goods of life. (A. E. 375.) Grapes and clusters signify works of charity, because they are the fruits of the vine and the vineyard, and by fruits in the Word are signified good works. (A. R. 649.) The blood of the grape, or the juice which flows, when the skin is punctured or burst, with little or no pressure but the weight of the cluster, and which is the sweetest portion of the grape, has the highest signification. "The blood of the grape signifies spiritual-celestial good, which is the name given to the divine in heaven proceeding from the Lord; wine is called the blood of grapes, since each signifies holy truth proceeding from the Lord; wine, however, is predicated of the spiritual, and blood of the celestial; and this being the case wine was enjoined in the Holy Supper." (A. C. 5117.) "By the blood of the grape is also signified truth from spiritual good, the same as by wine in Deut. xxxii. 14." (A. E. 918.)

That unfermented wine, which is produced by crushing and pressing the grapes, also has a good signification is beyond question. "'Thus saith Jehovah, As the *new wine* is found *in the cluster;* and He saith, spoil it not, because a blessing is in it' (Isaiah lxv. 8): the new wine in the cluster denotes truth

from good in the natural principle." (A. C. 5117.) This new wine found in the cluster is not fermented wine, for alcohol is not found in a cluster of grapes. "Whereas all truth is from good, as all wine is from grapes, therefore by wine in the Word is signified truth from good." (A. E. 918.) If all wine is from grapes, as Swedenborg has assured us, and the grapes do not contain any alcohol, how can we claim that fermented wine which is full of alcohol is the fruit of the vine, or that it has a good signification; especially when we know, as we do, that the alcohol is not even the product of the vine, but that it is produced by the actual destruction of the gluten and sugar, both good and useful ingredients of the wine, by ferment or leaven, which signifies "the false of evil," and "the evil and the false," which, Swedenborg tells us, "should not be mixed with things good and true?" And yet in the case of fermented wine, by the ingenuity of man in providing vessels, keeping it at a proper temperature, and with the necessary exposure to the air and no more, this substance—leaven—has been mixed with the new wine, and has disorganized and destroyed the vegetable compounds which the Lord had so carefully organized in the grape for the sustenance of man, until, in the end, there is scarcely a trace of some of the most important and useful of the natural ingredients of the wine left; and until by the destructive action of the leaven there has been substituted for the gluten, sugar, and other organic ingredients of the wine, the most to be dreaded, and which has proved to the human race the most deadly poison ever produced by man, it having destroyed more human beings than all other poisons put together. Swedenborg tells us, as we have already quoted in a previous chapter, that all substances which hurt and kill men have their origin from hell. Thus, then, there can be no question as to the origin of the alcohol in fermented wine. In fact, as we have elsewhere shown, Swedenborg in his work, "Apocalypse Explained" (No. 1035), compares "falses from evil," which we know are from hell, to such wine as will induce drunkenness, and we know that the wine which will induce this fearful state, in which reason and self-control are overthrown, is

never unfermented wine, but that it is always fermented wine, and history shows that it has induced drunkenness in all ages of the world, and for countless ages before distilled liquors were known. Is there—can there be—any excuse for the use of an intoxicating wine as communion wine in the sacrament of the Holy Supper, gentle reader? But do not be over hasty to condemn all wine. Please bear in mind that the vine, the grape, the blood of the grape, all have a good signification, unquestionably good, when unpolluted by fermentation. The same is true of must, for Swedenborg tells us that "must signifies the same as wine, namely, truth derived from the good of charity and love." (A. E. 695.)

Webster defines must [Latin, *mustum*] as "wine pressed from the grape, *but not fermented.*" Worcester defines it, "the sweet or unfermented juice of the grape: NEW WINE." So that both authorities say that the unfermented juice of the grape is wine. Must has the same signification, because it is new wine. It is only when leaven or ferment commences its fearful work of disorganization, destruction, and pollution, in the new wine or must, that it ever has a bad signification; but after it has been so mixed with leaven and polluted by it, it is perfectly clear that it never has a good signification, for the wine then becomes a perverted and poisonous fluid as we should naturally expect. Swedenborg says: "Leaven signifies the evil and the false, whereby things celestial and spiritual are rendered impure and profane." (A. C. 2342.)

And yet it is wine, the noble fruit of the vine, corresponding to things spiritual and celestial, which has been rendered by the action of leaven impure, and the natural symbol of spiritual impurity and profanity, which is to-day, with only here and there an exception, being used as communion wine in the organized societies of the New Jerusalem Church in this country, and of which men and women, who clearly see the truth, are compelled to partake or stand aloof from the most holy ordinance. Of this wine so generally used, one of the editors of the *New Jerusalem Magazine* says: "If one has acquired a depraved taste for it, it may be well for him to deprive himself of it altogether, not

excepting its use at the Holy Supper." Do men acquire a depraved taste for healthy articles—as for bread and fruit ?

Is it not sad that through the perversion of an ordinance, a teacher in the New Church should feel it to be his duty to suggest to some who desire to partake of the Holy Supper, the expediency of remaining away from the heavenly feast, of which the Lord commanded all to partake? And this, not because of unfitness in themselves, but lest the Supper may lead them into temptation; and sadder still, that he should not see from the teaching of the Word, and from the philosophy of the New Church, and the science of correspondences, as contained in the Writings of Swedenborg, that the Lord never placed this temptation before any; and that it is impossible that He could do so in any ordinance which He instituted for the benefit of His people, and the use of which He makes obligatory upon them? As the Holy Supper came to us from the Lord, there was nothing about it to incite or minister to a depraved taste.

That men of the first Christian Church, with simply the knowledge of the literal sense of the Sacred Scriptures, should advocate and use fermented wine is not surprising, but that a New Churchman, with the knowledge which he can readily obtain from the Writings of Swedenborg of the spiritual sense of the Sacred Scriptures, and of causes, and the correspondence which exist between all natural and spiritual things, habits, and effects, and the express teaching of Swedenborg upon this subject, to which we have referred in this work, can for a moment attempt to justify the use of fermented wine as communion wine, is beyond the comprehension of the writer, upon any other supposition than that he has not carefully examined this subject; and to bring this question fairly before his brethren, and to ask their most serious consideration of it, is the object of this chapter.

Says the Rev. Dr. Nott: "Can the same thing in the same state be good and bad; a symbol of wrath, and a symbol of mercy; a thing to be sought after, and a thing to be avoided? Certainly not. And is the Bible, then, inconsistent with itself! No, certainly."

"Here, then," says Dr. Rich, "is the rational and righteous basis for the discriminating statutes of God. The beverage that was characterized by power to produce a sensible stimulation, a nervous excitement, was forbidden; the beverage that satisfied a natural appetite, and afforded strength without stimulation was commended."

Dr. Rich's special conclusion is thus stated: "There is no threatening, or prohibition, or visitation of judgment, as I can remember, based on the discrimination between an excessive and a limited or temperate use (as it is called) of intoxicants."

Does not the poor, reformed inebriate who is struggling to shun this evil, need the aid to be derived from partaking of the wine at the Holy Supper as much as any one? We ask the thoughtful reader, if the wine of which it is thus dangerous to even take a single swallow, can by any possibility be the same kind of wine of which our Lord and Master said "drink ye all of it"?

"I think," says the Rev. Joseph Cook, "It is beyond dispute among the scholars of the first rank that at the Passover the wine used was non-intoxicating, and that our Lord instituted the Holy Supper with such wine." (*Encyc. Brit.*, 8th ed., art. "Passover".)

In his former tract, the writer purposely avoided a full consideration of this subject, for he felt that the impropriety of using an intoxicating wine in the most Holy Supper was so manifest that it was unnecessary to say more than to barely allude to the subject, and to call the attention of New Churchmen to it. But some rather rough experience, and further consideration of the subject has satisfied him that he was mistaken as to the necessity and too hopeful in his expectations; and to-day he feels fully satisfied that nothing is more necessary or desirable for the welfare of the Church, than that this subject should be discussed fully and fairly. So long as intoxicating wine is used for sacramental purposes, drunkenness will never cease in the Church, for many of its members, and the young people who are looking toward the Church, will reason that "if it is suitable for such a

purpose, it cannot be bad in itself; and it will not harm me to drink a little—'temperately,' of course." Among those who begin to drink this seductive fluid, a goodly number will inevitably become drunkards; and many more will richly deserve the name, and die from the effects of drinking, whose fall may not be so complete and open as to cause them to be generally recognized as drunkards. All who drink intoxicating drinks, as we have seen, will be injured thereby, in mind and body, to a greater or less extent; for they are almost sure to become "moody in mind and diseased in body, sooner or later," however "temperately" they may use such beverages.

"When a reformed drunkard," says the Rev. Joseph Cook, "sits down in a pew, and finds his neighboring Church member a moderate drinker, and his pastor holding up the Bible in one hand, and the glass of moderate drinking in the other, the struggling, converted inebriate has not come into a place of safety. The Church is not a fold that is securing him from the wolves; it is not a place where he can repose."

Willard Parker, M.D., of New York, asks, in his address at the American Association for the Cure of Inebriates, "What is alcohol? The answer is—a poison. It is so regarded by the best writers and teachers on toxicology. I refer to Orfila, Christison, and the like, who class it with arsenic, corrosive sublimate, and prussic acid. Like these poisons, when introduced into the system, it is capable of destroying life without acting mechanically. Introduced into the system, it induces a general disease, as well marked as intermittent fever, smallpox, or lead poison."

In a letter to the Rev. Dr. Patton, he says: "The alcohol is the one evil genius, whether in wine, or ale, or whisky, and is killing the race of men. Stay the ravages of this one poison, alcohol, that king of poisons, the mightiest weapon of the devil, and the millennium will soon dawn."

No higher, nor more respected medical authority, in this country can be given than Dr. Willard Parker, and his language, it will be seen, as to the effects of drinking intoxicating drinks on the American people, is almost precisely the same as that used

more than a century ago by Swedenborg, as to the effects on the Swedish people of using such drinks. In reply to our selections from the writings of Dr. Parker, Dr. Richardson, the section on medicine in the International Medical Congress held in Philadelphia in 1876, and of Emanuel Swedenborg, as to the effect of alcoholic drinks on men, the "Academy of the New Church" in its *Words for the New Church*, says:

"Of one thing we feel assured, that the class of selections from which Dr. Ellis has seen fit to choose cannot be genuine, because they dispute revealed truth."

Swedenborg, then, in the estimation of our brethren of the Academy, disputed revealed truth when he declared that it would be more desirable for his country's welfare and morality, that the consumption of whisky should be done away with altogether "than all the income which could be realized from so pernicious a drink." The writer does not think the Academy manifests either much modesty or wisdom when it attempts, as it does, to offset the testimony of the highest medical authorities in the world, and of Emanuel Swedenborg, by the views of comparatively obscure writers in our periodicals.

### THE WINE USED BY THE LORD AND HIS DISCIPLES IN THE ORIGINAL INSTITUTION OF THE SACRAMENT.

"The great Bible student of this and all ages," says the Rev. Dr. G. W. Samson, "was Jerome [born A. D. 332]. As a representative of the early Church at Rome, yet spending half his life in the land of Jesus and of the first Apostles, his translation of the Greek New Testament into Latin became the foundation of the Latin Vulgate; while his voluminous commentaries and epistles are an invaluable treasure in every department of Biblical science. On Hosea ii. 9, he defines *tirosh* as 'the fruit of the vintage'; his comment corresponding with his translation already noted. In commenting on Amos ix. 14, he compares the 'blood of Christ' to the 'red must' flowing into the wine-vat. Upon Matt. ix. 17, he says that new skins [*utres*] must be used for wine that is to be preserved as must, because the remains of former ferment

attaches to the old skins; and he regards this to be the essential point in Christ's comparison; that the soul [*anima*] in which His truth will be safely deposited must be entirely renovated and freed from all remains of former corruption, so as to be 'polluted with no contagion of former vice.' In commenting (Matt. xxvi. 26–29) on Christ's choice of language: 'I will not drink henceforth of this *fruit of the vine*,' he takes for granted, as understood by all, that must is referred to; and he cites as illustrative of the wine at the Supper, the fresh grape juice of Gen. xl. 11, and the 'noble vine' of Jer. ii. 21, as indicating the character of the *vine*, as well as of its product, which is referred to in Christ's words, 'I am the vine.' On Gal. v. 16–21, among the 'lusts of the flesh,' Jerome mentions wine-drinking, and urges the duty of abstinence from wines. He says: 'In wine is *excess;* as taught in Eph. v. 18, youth should flee wine as they would poison.' Alluding to the plea that Christ used wine at the Supper, and that St. Paul recommended the use of wine to Timothy, Jerome says: 'Elsewhere, we were made acquainted with both the wine to be consecrated into the blood of Christ and the wine ordered to Timothy that he should drink it.'"

Rev. Dr. Samson, in a recent work, in which he replies to the writers who have criticised his former work already noticed, on the "Divine Law of Wines," makes the following statement:

"The wine made by Christ at the wedding has this succession of testimonials in confirmation: first, the fact that conforming Jews, of whom Jesus through His life was one, from time immemorial have used unfermented wine at weddings; second, the best, most costly and always first-used wine, in ancient and modern banquets, has been the lightest, and among the Romans this was unfermented; third, Cyril, bishop of the Church in Jerusalem about A.D. 380, expressly declares this, while Geikie, in his now popular "Life of Christ," returns to the early Christian view of the nature of the miracle. As to the charge against Christ that he was a 'wine-bibber,' all Christians regard it as much a calumny as that He was a 'glutton' and a 'friend' of abandoned women. That the 'fruit of the vine' used at the

Supper was unfermented, is confirmed by these testimonies: first, the natural meaning of the terms 'fruit of the vine': second, the immemorial custom of conscientious Jews at their Passover, which 'cup' was the same used by Christ at the institution of the Supper; third, the direct statement of Clement, A.D. 200, and of Jerome, A.D. 400. That the *gleukos* was unintoxicating Cyril declared, A.D. 380, while writers of the views of Horace Bumstead now admit this; and that *gleukos* was included under *oinos* lexicographers of every age and land agree. As to the view of Paul's advice to Timothy, the accordant statements of Eusebius, A.D. 320, of Athanasius, A.D. 325, of Cyril, A. D. 380, and of Jerome, A.D. 400, that Paul commended abstinence in Timothy (1 Tim. v. 23), as he had before enjoined it on the Church of which he was pastor (Eph. v. 18), is in accordance with all ancient and modern legislation as to wines. As to the quality of the wines commended by Paul, Roman writers and their French annotators show that must is their basis, if not their only ingredient; for it is not the alcohol, but the nourishing ingredients of wines, that constitute their utility in chronic indigestion; while strong alcoholic wines were commended by the Greek and Roman physicians for acute and painful diseases, such as stranguary and dysentery."

"All," says the Rev. A. S. Wells, "that relates to this subject (viz., the institution of the Lord's Supper), in the New Testament, may be found in Matt. xxvi. 17–29; Mark xiv. 12–26; Luke xxii. 7–20, and 1 Cor. xi. 23–29."

"Take your Bible and carefully read and consider these words. They contain the historical account and the express directions and commands of Jesus Christ on this subject, and all that He or His Apostles have said or written upon it, except some allusions to this ordinance which are found in 1 Cor. v. 6–8, and x. 16–21. This matter is contained within a small compass, and can, therefore, be easily comprehended. From these passages we see: First: That the Lord's supper was *appointed at the close of the Passover feast*, and before our Saviour and His disciples had arisen from the table. Matthew says: '*And as they were eating*

(*i. e.*, the Passover), *He took the cup and gave thanks, and gave it to them, saying, Drink ye all of it.*' Second: Notice also, that *our Saviour used the same elements of bread and wine* which they had used in the feast of the Passover. No new cup was brought in at the time He instituted the memorial of His death. He took the *Passover cup, and it was of the wine which it contained that He expressly commanded His disciples; saying,* '*Drink ye all of it.*'

"Now we have abundant evidence that the wine of the Passover was unfermented.

"First: This is seen in the name which our Saviour gave to the contents of the Passover cup. Neither He nor His Apostles, in speaking of this element in the sacramental emblems, *call it wine at all.* Our Saviour foresaw how, in after ages, the term wine would generally be understood to mean that which was fermented and intoxicating, and, therefore, wholly inappropriate as a symbol of His precious blood; and to guard the Church against this danger He employs a term which, in all ages and languages, could not be misunderstood, and He calls that wine He would have us use in this ordinance 'the fruit of the vine.' This term truly describes the *new, sweet, unfermented wine* which God Himself creates in a cluster, and which He pronounces a blessing (Isa. lxv. 8), like the oil and the bread with which it is associated as an article of diet. This was, indeed, a good creature of God, and to be received with thanksgiving. But when God's wine has been, by man's invention, subjected to a chemical process, and becomes fermented, it is no longer the fruit of the vine, but another substance altogether: it has been changed in its essential principles, and is now a poisonous compound of alcohol and carbonic acid. Its sugar and gluten which were in the fruit of the vine, both of which are nutritious and help to build up and repair the waste of our bodies, are now, by fermentation, converted into alcoholic poison and other substances, all of which are almost, if not utterly, destitute of any nourishing qualities whatever.

"Again: we know that the Passover wine was the new, sweet, and unfermented wine, not only by the name our Saviour gave it as the fruit of the vine, but

"Second: By the express law of the Passover, excluding all leaven from the elements used at that feast. Read carefully the following passages, and you will see the proof is full and unanswerable; Ex. xii. 15–20; xiii. 6–7; xxxiv. 25; Lev. ii. 11; x. 12, and Amos iv. 5. Here you will notice that there is an utter prohibition of leaven and of all that has been leavened or fermented, not only from the Passover feast, but from everything offered in sacrifice to God. This included fermented wine as well as the fermented bread. If it is said that wine is not mentioned in these passages, we reply, it was included in the prohibition of the unleavened bread; else there is no divine warrant for its use at all in the Passover; but as our Saviour used it. His example settles its divine appointment.

"In his commentary on John ii. 10, the Rev. Albert Barnes says: 'The wine of Judea was the pure juice of the grape, without any mixture of alcohol, and commonly weak and harmless. It was the common drink of the people, and did not tend to produce intoxication.'"

The Rev. Dr. Duffield says: "For the Jews, in observing the Passover—which feast he was celebrating when he instituted the sacrament of His Supper—were prohibited from the use of anything whatever, whether food or drink, that was fermented (Ex. xii. 15); and to this day they rigidly observe the original regulation."—*Bible Rule of Temperance* (p. 181.)

The Rev. Dr. C. H. Fowler, says: "The sacrament of the Lord's Supper is rescued by the simple fact that this was the feast of the Passover which Jesus set apart as His memorial, and that the Jews ate nothing that had yeast or ferment in it at this feast. They were forbidden to offer anything that had leaven or yeast in it to the Lord. There is no indication that Jesus sent out and procured intoxicating wine, when He had a supply of unfermented wine. Jesus even called it '*the fruit of the vine*,' not the fruit of decomposition and fermentation.

"God promised that His Holy One should not see corruption. God said to the sacrificing Jews: 'Thou shalt not offer the blood of my sacrifice with leaven.' Jesus gave the wine as His blood of the new Testament. It is not reasonable that He sought out a forbidden element for the purpose of exposing His sacrament to perpetual criticism. It is enough that Jesus called it 'the fruit of the vine.'"

Dr. S. M. Isaacs, an eminent Jewish rabbi of this city, says: "In the Holy Land they do not commonly use fermented wines. The best wines are preserved sweet and unfermented." In reference to their customs, at their religious festivals, he repeatedly and emphatically says: "The Jews do not, in their feast for sacred purposes, *including the marriage feast*, ever use any kind of fermented drinks. In their oblations and libations, both private and public, they employ the fruit of the vine—that is, fresh grapes—unfermented grape juice, and raisins, as the symbol of benediction. Fermentation is to them always a symbol of corruption, as in nature and science it is itself decay, rottenness." —*Bible Wines.*

The Hon. P. J. Joachimsen, whose intelligence "as a judge, as well as the eminent culture and charities of his esteemed lady, are well known in New York," makes the following reply to a letter of inquiry from Dr. Samson:

No. 336, East 69th Street, February 15, 1881.

Reverend and Dear Sir,—In answer to your favor of yesterday's date, I repeat that the great majority of conforming Jews in this city use wine made from raisins at the Passover feast. Of course the raisins are *fresh*. Such raisin-wine is used in all conforming synagogues for the sanctification of Shabbat and holy days; *i. e.*, for Kiddush and also for services at circumcisions and weddings. Some, but not many, people use imported wine —Italian, Hungarian, or German—which is certified as "Perach" or "Kosher wine."

I am, yours most truly, J. P. Joachimsen.

The Rev. W. M. Thayer, in his work on "Communion Wine," says: "The Saviour's language implies that He continued the practice of using the unfermented juice of the grape. At the institution of the Supper, he did not use the word 'wine' [*onios*]—

the word in general use among the people; but he employed a phrase which is translated '*fruit of the vine.*' We have His language recorded three times (Matt. xxvi. 27–29; Mark xiv. 23–25; Luke xxii. 19, 20), and in each instance it is '*fruit of the vine.*' As if he would distinguish the wine which was used on that occasion from that which the people were taught not to 'look upon,' and which would 'bite like a serpent and sting like an adder'! As if he meant that no man should ever point to His example on that sacred occasion to defend the use of intoxicating wine on a secular occasion. It has the appearance of a studied, consistent, Christian arrangement to discard the 'mocker.' If the Saviour used *oinos* at the Supper, it is singular, at least, that he avoided the name by which it was known, and called it 'fruit of the vine.'

"We submit, too, that the grape itself, or the newly expressed juice, is 'the fruit of the vine' in a truer sense than fermented wine can be. For all chemists say that fermentation destroys the nutritive element of grape juice, while the unfermented juice is highly nutritious. The latter is innocent and healthful, while the former is 'dangerous' and harmful to persons in health.

"It is objected that Christ said: 'Verily I say unto you, I will no more drink of the fruit of the vine, until that day I drink it new in the kingdom of God' (Mark xiv. 25). And these words are supposed to imply the use of alcoholic wine. The remarks of Professor Moses Stuart upon this passage furnish a good reply:

'Is there not a sanction here of drinking ordinary wine? Far from it. It is beyond all reasonable doubt that orthodox Judaism has ever and always rejected alcoholic or fermented wine at sacred feasts. Even now, as I have abundantly satisfied myself by investigation, the Passover is celebrated with wine newly made from raisins, where unfermented wine cannot be had. This would seem to explain that difficult passage in Matt. xxvi. 29: "I will not drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." "New" alludes to the wine then employed on that occasion. The meaning seems plainly to be this: "I shall no more celebrate with you a holy communion service on earth; in heaven we shall meet again around our Father's table, and there we will keep a feast with wine appropriate to the occasion—that is, new wine." Of course, we are to understand the language in a spiritual, and not in a literal, sense. But the

imagery is borrowed from the wine then before them. Scarcely a greater mistake can be made than to rest the use of alcoholic wine at the sacramental table on the example of our Saviour and His disciples.'

"It is not surprising, therefore," says the Rev. Dr. Samson, speaking of the early temperance investigators of the wine question, "that such a flood of light dawned on the earnest and laborious reformers who penetrated more or less into this history of facts. All the translators, Roman and Protestant, Italian, Spanish, French, German and English, saw in the *tirosh* of the Old Testament, the Grecian *gleukos* and the Roman *mustum*. Castell, with the whole range of Syriac and Arabic translations, of the Rabbinic Targums and Tulmud, before him, not only rendered *tirosh* must, but he argued that the translation of the Hebrew *cheleb* (Num. xviii. 12) by *aparche* in the Greek, was intended to present the idea of Herodotus (iii. 24), and of Xenophon (Hier. iv. 2), which prevailed alike among the early Ethiopians of Central Africa, and of primitive Asiatics; *their offerings were* FRESH, *that they might be untainted with decay*. Language could not have been constructed more definitely to represent the product of the vine acceptable in religious offerings than that used by Moses when he added a prefix to the unfermented grape juice offered to the Lord; requiring that it be 'the fresh of *tirosh*.' It was natural that this expression, rendered in English by 'best of the wine,' should recall to Castell and Cocceius the nature of 'the best' wine made by Christ, and, therefore, drunk by Him; and that it should have prevented such men from introducing, from the spirit of 'custom,' any perversion of the requirements of Christ as to the Supper, imagining that 'inebriating wines' should take the place of His own twice repeated description, 'the fruit of the vine.' When attained, unfermented wine at the Supper will certainly be the first appointed by Christ."—*Divine Law as to Wines.*

In concluding his essay on "Communion Wine," the Rev. W. M. Thayer says: "We ask the reader to compare the evidence upon which we rest our view of the Temperance Cause with that on which the cause of liberty rests. Is the proof that the

Bible denounces American slavery more direct and explicit than the proof that it denounces American drinking customs? Does not the Bible support slavery as clearly as it does the use of inebriating beverages? And more, do we not discard certain customs and habits as *sinful* on less evidence than we ask men to discard intoxicating wine? Do we not accept many theological tenets as scriptural, on less evidence than we adduce for Total Abstinence Communion Wine? Let reason and conscience answer. Especially let the Church be true. No virtue will rise higher in the world than it is in the Church. If there be a place of safety on this subject, let the Church occupy it. 'Lead us not into temptation' is the prayer; let God's people live as they pray. Tempt no man with the intoxicating cup, at any time, or in any place. Let the standard be as high at the Lord's table as it is at man's table. A vicious thing in a holy place is out of place. The Church is bound to set a pure and safe example on temperance as really as on religion. '*Abstain from all appearance of evil*,' binds us not to drink beverages that may entice others to ruin. '*Thou shalt love thy neighbor as thyself*' suggests that it is not a *loving* act to set the dangerous example of drinking intoxicating liquors to our neighbor, or his children. '*Do thyself no harm*.' Abstinence is the only sure way to prevent harm to one's self. '*Watch and pray, that ye enter not into temptation*.' There is no more emphatic way of disregarding this lesson, than by tampering with the intoxicating cup. So, also, the exhortations to '*lay your bodies a living sacrifice on the altar of God*,' to '*crucify the lusts of the flesh*,' and many others, are wholly inconsistent with defiling the body by using that which inflames the passions (Isa. xxii. 13), excites to violence (Prov. xxiii. 29), and overcomes and demoralizes many who drink it" (Isa. xxviii. 1; Prov. xx. 1; Isa. xxviii. 7).

Professor Stuart says: "I cannot doubt that *chamets*, in its widest sense, was excluded from the Jewish Passover, when the Lord's Supper was first instituted; for I am not able to find evidence to make me doubt that the custom among the Jews of excluding fermented wine, as well as fermented bread, is older

than the Christian era. That this custom is very ancient; that it is now almost universal; and that it has been so for some time whereof the memory of man runneth not to the contrary, I take to be facts that cannot fairly be controverted."

While the societies of the New Church, with but a very few worthy exceptions in this country, are using intoxicating wine, which Swedenborg compares to falses from evil, as communion wine, and our Associations and Convention have not a word to say against its use as a beverage; and too many of our clergymen are justifying such use; and some of them advocating the drinking of whisky even; how stands the religious world around us upon this great practical question of life? Many of the most celebrated scholars of the various Christian Churches, without a knowledge of the revelations which we enjoy, seeing the devastation and ruin which was being wrought upon their fellow-men, by the drinking of intoxicating drinks, and finding that their use was justified and encouraged by the use of fermented wine at the Holy Supper, have devoted years to a patient examination of this subject in the light of the Word of the Lord, ancient history, and modern science.

Rev. Dr. Samson, speaking of the early labors of such men, says:

"Among educators, such men as Professor Wayland of Brown University, and Professor Tayler Lewis, led the way to a new position. Dr. Wayland, eminently conscientious and practical as a teacher of Moral Science, when told by Christian gentlemen whom he esteemed, that his example in providing wine-sangaree at his annual receptions was misleading, and betraying to their ruin, young men in fashionable society, Dr. Wayland promptly said; 'If my wine makes my brother to offend, I will have no more of it.' Professor Lewis, scholarly and logical, reversed his opinions and practice, when he perceived, as he himself states it, that 'on the subject of temperance there has been committed the same error of interpretation that for so long a time confused the slavery question.'"

"To these testimonies was soon added that of Professor George Bush, who, when first appealed to, quoted Old and New Testament declarations to sustain the custom of using wines in fashionable society and in Christian rites; but who, when asked, resolved to examine the original Hebrew and Greek Scriptures, and then, after examination, confessed the error into which neglect of thorough investigation had led him, and declared to the advocates of total abstinence: 'You have the whole ground; and in time the whole Christian world will be obliged to adopt your views.'"

We have in the preceding pages called the attention of our readers to several works written by late writers, with many quotations, and now we will see what the surrounding Church organizations are doing in this most worthy cause.

The General Assembly of the Presbyterian Church, at its annual meeting at Madison, Wis., unamimously adopted the following declaration:

"The General Assembly, viewing with grave apprehension the persistence and spread of the use of intoxicating drinks as among the greatest, if not the greatest, evil of our day, as a curse resting upon every nation of Christendom, as multiplying their burdens of taxation, pauperism, and crime, as undermining their material prosperity, as a powerful hindrance to the Gospel at home, and as still more deeply degrading the heathen whom we seek to evangelize abroad, would rejoice at the revival in recent years of efforts to stay these great evils, and would renew its testimony, begun as early as 1812 (and continued to the present day), 'not only against actual intemperance, but against all those habits and indulgences which may have a tendency to produce it.'"

The General Conference of the Methodist-Episcopal Church, held in Cincinnati in May last, adopted a report on temperance containing the following passages—or recommendation of changes in the Discipline:

"2. That section 6 of paragraph 175 be amended so that it shall read as follows: 'To hold quarterly meetings in the absence of the presiding elder, and to see that the stewards provide unfermented wine for use in the sacrament of the Lord's Supper, if practicable.'

"3. That the sentence in brackets, immediately preceding paragraph 484 of the Discipline, be so changed as to read as follows: 'Let none but the pure unfermented juice of the grape be used in administering the Lord's Supper.'

"4. We also recommend that the following be inserted in the Discipline as a separate chapter, expressive of the general sentiment of the Church on the temperance question:

'TEMPERANCE.

'Temperance, in its broader meaning, is distinctively a Christian virtue, scripturally enjoined. It implies a subordination of all the emotions, passions, and appetites to the control of reason and conscience. Dietetically it means a wise use of useful articles of food and drink, with entire abstinence from such as are known to be hurtful. Both science and human experience unite with Holy Scripture in condemning all alcoholic beverages as being neither useful nor safe. The business of manufacturing and vending such liquors is also against the principles of morality, political economy, and the public welfare.'"

The Centennial Conference of Free-Will Baptists, recently in session at Weirs, New Hampshire, adopted the following preamble and resolutions:

"*Whereas*, After all the moral and legal temperance victories of the past, intemperance still remains the greatest evil of the age; therefore, resolved:

"1. That while we thank God for the victories already gained, we would in this centennial year of our denomination reaffirm with increased emphasis our uncompromising hostility to the intoxicating cup, and pledge ourselves anew to the use of all moral and prohibitory means for the utter suppression of the sale and use of intoxicating liquors.

"2. That we have no fellowship with those Church members who, in the light of the nineteenth century, use as a beverage intoxicating drinks, including ale, lager-beer, wine or cider.

"8. That fermented wine should not be used in the communion service, and the Church or minister who uses it deserves censure.

"9. That the use of tobacco is an unclean and unnatural habit, and should be indulged in by neither ministers nor members of the Christian Church."

Surely the life and light of the New Jerusalem are permeating the Churches around us. The paragraph above, headed "Temperance," could have no origin but from the Lord. He reforms and regenerates the human race through the angels of the New

Heavens; and He effects this divine work in the natural world, as far as it can be effected, through men of all religions, and all other instruments which the Divine Love by Divine Wisdom can marshal into the reconstructive work of the New Jerusalem dispensation. Let us remember that the doers of the truth alone have the promise that they shall see the truth. The man who uses either intoxicating drinks or tobacco, and the woman who wears tight dresses, are doing all they can to close their eyes and ears and understanding against the truth. Their depraved habits produce a corresponding and constantly increasing depravation of their physical and nervous systems; so that though those habits are sowing within them the seeds of disease and death, they are unable to perceive the injury that is being done them unless they will heed the Word of the Lord or the testimony of others. For that consciousness they must go outside of themselves, because these evils, like all spiritual evils to which they correspond, palliate the suffering which they cause, and fasten their chains tighter on their victims, actually making them feel better every time they indulge. Although it is through the understanding that man must be enlightened, yet there must be a willingness to obey, or "having eyes he will see not" and will not be convinced, however clear the light or truth.

"God speed the time," says the Rev. Dr. Herrick Johnson, "when Scriptural arguments in behalf of wine-drinking shall be buried in a grave as deep as that where now lie the arguments by which the Word of God was once marshalled to the support of slavery! God speed the time when alcoholic wines and strong drinks shall be swept from every Christian sideboard, and table, and social feast."

"A few years since an English clergyman," says the Rev. William M. Thayer, "who had been intemperate, reformed. At a public meeting in Manchester, he said, confessing his guilt, 'My greatest sin is not found where I brought the most disgrace upon my Master's cause in the public view; my greatest sin, in the sight of God, was when I *entered* upon the course which led to drunkenness.' Was he not right? The intemperate man has

incurred guilt somewhere. Was it when he first staggered under the influence of strong drink? Nay, it was before that. Was it when he had been a moderate drinker one year, two years, or more? Was it when he drank his tenth, hundredth, or five hundredth glass? Was it not rather when he quaffed the first glass which lured him to all that followed? 'It is the first step that ruins.' 'Enter not into the path of the wicked' (Prov. iv. 14). 'Watch and pray, that ye *enter not* into temptation' (Matt. xxvi. 41). The divine prohibtion is laid upon the first step to ruin."

The danger is always with the first glass; the reformed inebriate who is looking to the Lord and striving to shun this evil realizes this. "Hence," says the Rev. Dr. Samson, "reformed inebriates, with one voice, have asked for an unintoxicating wine at the Lord's Supper; and, when this provision has been thought impossible, they have conscientiously abstained often from partaking of the cup."

"It is plain," says the Rev. W. M. Thayer, "that the prohibition of drunkenness prohibits all indulgence which leads to drunkenness: as Dr. Duff says, 'In condemning murder, the Bible of necessity condemns the use of any and all of those means which naturally and inevitably lead to it.' Reference may be made to the unfermented juice of the grape, and the word *much* used to guard them against over-indulgence, since Pliny, Columella, and others say with Dr. Rule, that many Romans were so fond of it that 'they would fill their stomachs with it, then throw it off by emetics, and repeat the draught.' Thus it was with 'honey.' 'Hast thou found honey'? asks Solomon; 'eat so much as is sufficient for thee, lest thou be filled therewith and vomit it' (Prov. xxv. 16). Bible temperance is 'moderation' in the use of *good* thlngs, and abstinence from *injurious* things."

Since the above was in type, we have selected the following extracts from the report of a lecture and remarks in the Glasgow (Scotland) *League Journal:*

At a select meeting, which comprised many clergymen and physicians, Dr. B. W. Richardson, speaking on the subject of

unfermented wines for sacramental purposes, said,—"I think I might say in reference to Dr. Kerr's remarks about the constitution of these wines, that if there is anything in what you may call similitude and in pure symbolism, as represented in the use of wine on the solemn occasion to which he refers, all the question of similitude turns toward a wine that is expressed simply from the grape. I think there is a passage in the service which says: 'This is My blood.' Now, if you take that at all as meaning anything symbolic, then you have a common-sense view in the similitude which does really exist between the expressed juice of the wine and His blood. That is strictly true. If you look at this table on the wall showing the compositions of the two kinds of wine, the one fermented, the other unfermented, you will see that the constituent parts actually of blood and of the expressed wine are strictly analogous. One of the most important elements of the blood, that which keeps it together, that which Plato speaks of as 'the plastic part of the blood,' is the fibrine, and that is represented in the gluten of the unfermented wine. If we come to the nourishing part of the blood, that which we call the mother of the tissues, we find it in the unfermented grape, in the albumen, and that is also present in the blood; and if we come to all the salts, there they are in the blood, and the proportion is nearly the same in the unfermented wine as in the blood; and if we come to the parts of the wine which go to support the respiration of the body, we find them in the sugar. Really and truly on a question of symbolism, if there be anything at all in that, the argument is all in favor of the use of unfermented wine. But, again, I would put it in this way in support of Dr. Kerr. Presuming that you want the real thing that was fermented for your purposes, I should say scientifically that you could not go to that thing in its purest form. If you really do want to put a fermented substance forward, then you should put it forward in all its purity. The logical argument would be not to take an irregular substance which is called wine, and which may contain half-a-dozen things that are altogether apart from the real thing, but the point would be to take an actually pure, simple, fermented substance alto-

gether, free from everything except the fermented substance, the completed process and water. Yet, I suppose, if anything of that kind were put forward in the Church, it would be rebelled at universally. No one would think of doing it. Yet that is what should be done logically if this is to be the thing. You either want a fermented or unfermented agent. If it be decided that a fermented agent is wanted, take it in all its purity; if an unfermented agent, take that which is the natural, simple expression of the juice of the grape—the rich wine."

Dr. Norman Kerr said,—"That at all periods in the history of the Christian Church, in necessity unfermented juice of the grape had been held to be *wine for the purpose of the sacrament.* Witnesses were cited in the original from the second, fourth, seventh, ninth, thirteenth, seventeenth, eighteenth, and nineteenth centuries. Unfermented, unintoxicating wine was, at the present day, recognized as a lawful element of communion by the Methodist-Episcopal, and other bodies in America; by the Established Church of Scotland, by a large number of Nonconforming congregations throughout the kingdom, by a considerable array of Established Churches and their mission charges in England, and by the annual Mildmay Conference. One bishop had sanctioned its use, while several bishops had communicated in it and *had made no sign.*"

## HOW SHALL WE PREPARE OUR COMMUNION WINE?

This is a practical question, and especially so at this day, when no one who purchases either unfermented or fermented wine, unless he knows by whom it has been made and has confidence in the maker, can have any assurance that he is getting an unadulterated article. The blood of the grape, which flows spontaneously when the grape is punctured or crushed, Swedenborg informs us, as we have seen, has a higher or more celestial signification than wine which is produced by pressure, and for this reason was not selected when the Lord instituted this ordinance; and, if it is ever to become appropriate in the New Church, we think our readers will conclude with the writer, that the time will

not be during our generation, nor perhaps for many generations to come.

"In remote antiquity, grapes were brought to the table, and the juice there expressed for immediate use."—*Nott* (London ed. p. 58).

"Plutarch affirms that before the time of Psammetichus, who lived six hundred years before Christ, the Egyptians neither drank fermented wine nor offered it in sacrifice."—*Nott* (Third Lecture).

"Josephus's version of the butler's speech is as follows: He said 'that by the king's permission he pressed the grapes into a goblet, and, having strained the *sweet wine*, he gave it to the king to drink, and that he received it graciously.' Josephus here uses *gleukos* to designate the expressed juice of the grape before fermentation could possibly commence."—*Bible Commentary* (p. 18).

Bishop Lowth, of England, in his "Commentary on Isaiah," in 1778, remarking upon Isa. v. 2, refers to the case of Pharaoh's butler, and says: "By which it would seem that the Egyptians drank only the fresh juice pressed from the grapes, which was called *oinos ampilinos*—that is, wine of the vineyards."

Rev. Dr. Adam Clarke, on Gen. xl. 11, says: "From this we find that the wine anciently was the mere expressed juice of the grape without fermentation. The saky, or cup-bearer, took the bunch, pressed the juice into the cup, and instantly delivered it into the hands of his master. This was anciently the *yayin* [wine] of the Hebrews, the *oinos* [wine] of the Greeks, and the *mustum* [new fresh wine] of the ancient Latins." Bagster's "Comprehensive Bible" quotes Dr. Clarke with approbation.

"It appears that the Mohammedans of Arabia press the juice of the grape into a cup, and drink it as Pharaoh did."—*Nott* (London ed. p. 59).

"A singular proof of the ancient usage of squeezing the juice of grapes into a cup has been exhumed at Pompeii. It is that of Bacchus standing by a pedestal, and holding in both hands a

large cluster of grapes, and squeezing the juice *into a cup.*"—*Bible Wines.*

PRIMITIVE WINE PRESS.

"Professor Tishcendorf has given us a learned edition of the Apochryphal 'Acts and Matthew,' a work which was in circulation in the second and third centuries; and in it we read: 'Bring ye, as an offering, holy bread, and having pressed out into a cup three clusters from the vine be communicants with me.'"—*Rev. Joseph Cook.*

Beyond all question, if we accept the Word of the Lord as authority, and in the opinion of the writer beyond the possibility of a doubt, if we accept Swedenborg as an authority on this subject, the recently expressed juice of the grape, used before fermentation has commenced, is appropriate for use in the Holy Supper. Except when kept below the temperature of 50° it should not be pressed from the grape earlier than the night before the day on which it is to be used, and then it should be bottled and carefully corked. It may be prepared by pressing the grapes directly by the hands, as we have seen was often done by the ancients, or by any other method.

This recently expressed must, or new wine, is certainly appropriate, as Swedenborg tells us that must has the same signification as wine, namely: "Truth derived from the good of charity and love" (A. E. 695); and that "new wine is the divine truth of the New Testament—consequently, of the New Church; and old wine is the divine truth of the Old Testament, consequently of the Old Church." (A. R. 316.)

By must, we know, he does not mean must during the process of fermentation, but that he does mean the recently expressed juice of the grape before fermentation has commenced, whereas fermented wine which has been so generally used he compares to falses from evil, as we have seen.

There are seasons of the year when fresh grapes can be had about as readily as wine; and if grapes grown in a warm climate can be had, we have a sweet wine, very pleasant to drink; but let them be grown where they will, we shall have a wine more palatable to the *unperverted taste* than the "stuff" which is sold as fermented wine.

In this unfermented wine we have a fluid which can justly be termed the fruit of the vine, and which is not produced by leaven, like the essential ingredients in fermented wine.

The objection was made to the writer by a respected clerical brother that wine, either recently pressed from the grapes, or bottled unfermented wine, if exposed to the air, would not keep; and if a part of a bottle were used, the rest would spoil before

an occasion again occurred for using it; and he seemed to think it was an indication that it was not suitable for this purpose. In reply, we reminded him of the fact that if special pains were not taken to deprive the bread, which he uses for this purpose, of its moisture, it would spoil, or become mouldy and sour; and that the meats, fruits, and vegetables from which he daily eats would spoil on keeping, many of them in a very short time. Again, we called his attention to another important fact, namely, that the use of mouldy and sour bread, tainted meats, and decaying vegetables, however objectionable such use might be, and the writer would be the last man to advocate their use, would be far less objectionable than the use of fermented wine; for they would not impair to so great an extent his freedom and reason, and would never make him drunk, either naturally or spiritually: whereas, the use of fermented wine causes insanity and natural drunkenness, and affords a plane of influx for evil spirits which tend to infatuate and render men insane in regard to spiritual things.

When it is desirable to preserve wine for future use, we think that, beyond question, the most suitable method is by boiling it down from one-third to two-thirds, skimming it carefully; and, then, while hot, putting it into bottles, or into glass fruit-cans, and sealing it up as fruit is canned. Thus preserved, when wanted for use, it can be readily reduced in water to the desired thinness. If we wish to make a wine from northern sour grapes similar to the wines of Palestine, or a sweet and palatable wine, it is necessary to add sugar. The Lord called the contents of the cup the fruit of the vine; and we know of no method by which the fruit of the vine, or the entire juice which can be pressed from the the grape, can be preserved in its integrity except by boiling. It loses nothing but the water, which can be readily restored, as water is always the same when pure. There is no useful organic substance removed, and it is not, like fermented wine, contaminated by any heterogeneous substance even if sugar is added. It is therefore, pure and contains the entire substance of the fruit of the vine, excepting the seeds, skins, and cellular and fibrous portions of the grapes. The boiled wine improves by age.

"Archbishop Potter, who lived about two centuries ago, wrote in his 'Grecian Antiquities': 'The Lacedæmonians used to boil their wines upon the fire until the fifth part was consumed: *then after four years were expired, began to drink them.*' He refers to Democritus, a celebrated philosopher, who travelled over the greater part of Europe, Asia, and Africa, and who died 361 B. C.; also to Palladius, a Greek physician, as making a similar statement. 'Some of the celebrated Opimian wine mentioned by Pliny had, in his day, two centuries after its production, the consistence of honey."—*Wines of the Bible.*

Where grapes are grown or can be had, every religious society, or every clergyman if he pleases, can prepare wine by this simple and cheap process, and always be sure of having a pure article at all seasons, and one which can justly be called the fruit of the vine, for in this process the gluten is preserved. In the other processes which we have described, namely, that of filtering repeatedly, and that of keeping cool and settling, the gluten is removed; therefore the wine thus preserved is not as perfectly the fruit of the vine as is the boiled wine; although such wine is unobjectionable as a drink, and is many times nearer the fruit of the vine than fermented wine: still the writer would give the preference to boiled wine when it can be obtained. Then, beside, boiling has a good signification. (A. C. 8496, 10,105.)

As to wines which are preserved by the addition of foreign substances, with perhaps the exception of sugar, which are capable of preventing or arresting fermentation, such as sulphur, the fumes of sulphur, salicylic acid, mustard, etc., we think they are all out of the question for sacramental purposes, although not as objectionable as fermented wine. Where the fumes of burning sulphur are simply used to destroy the germs of ferment in the cask before it is filled, and in the atmosphere between the bung and wine after the cask is filled, as is sometimes the case, no great injury to the wine can result.

Rev. Joseph Cook, of Boston, in a sermon delivered while in England, says in regard to unfermented wine: "Your own Dr. Norman Kerr tells you that he drinks unfermented wine brought

from the East. I know where in London to buy that kind of wine. What is more, I know from some observation in the East and from reading testimonies from there that many Syrian Churches to-day use that kind of wine in their religious feasts. I have witnessed in London the processes by which unfermented wine is manufactured for the fifteen hundred congregations in the United Kingdom, which now use only such wine in their administration of the sacrament of the Lord's Supper. The manufacturing chemist cited Columella's and Pliny's receipts for preventing fermentation, and assured me that he could not improve them in point of efficacy. Dr. Kerr has shown that wine may be preserved unfermented by eight or ten different methods, many of which were known to the ancients."

The writer has called the attention of the reader to the most important of these methods in the chapter on the Wines of the Ancients, to which he refers him for further information on this subject.

In regard to preserving wine, by the aid of a stratum of sweet oil, as practiced by the ancients and described in the preceding pages, lest some of his readers may be disappointed in experimenting in that direction, the writer will say that the process evidently requires great care to prevent the germs of ferment being mixed with the wine. Of three experiments which the writer has made with a glass bottle and a stratum of sweet oil, during the the past season, only one has been successful, and in that the wine is beautiful and clear, with a moderate amount of lees in the bottle. Although the cork has been frequently removed, yet there has been no signs of fermentation. The bottle was scalded out before being filled, and was immediately filled with the cold juice just as it was squeezed by the hands from the grapes through two thicknesses of a linen strainer. The ancients, it will be remembered, oiled their vessels carefully on the inside before filling them with the juice of the grape; and a bottle should be either oiled on the inside or carefully scalded with boiling water before being filled, even if it is a new bottle.

# CHAPTER XIII.

## PROHIBITION.

We know that the use of intoxicating drinks is, directly or indirectly, the cause of more than one-half of the crimes committed and of the poverty, wretchedness, and insanity which exist in the communities where they are used; and their use is the most prolific of all of the causes of disease, and even of idiocy. As to the mortality which results from this cause, we clip from the *Morning Light* of May 7th, 1881, the following letter, which is a fair presentation of the results of careful observation:

### THE DEATH RATE AND TOTAL ABSTINENCE.

Dear Sir,—With reference to Mr. Bingham's speech in your issue for April 23d, the following particulars may interest your readers:

At the end of 1878 the average death rate in the General Section of the Sceptre Life Office for the fourteen years of its existence had been 8 in the 1,000, in the Temperance Section 4¾. The number of deaths expected in the Temperance Section of the same office for the five years ending 1879 was 90, the actual number dying being 47.

The number of deaths expected in the General Section of the Temperance Provident Institution for the years 1871–75 was 1,266, the actual number dying being 1,330; in the Temperance Section for the same period the number expected to die was 723; only 511 died. Referring to this report, John Bright said the figures "are most remarkable. There is no mistake about it that the men who abstain from intoxicating drinks have an immense advantage, both physically and morally, over the rest of the community."

The report of this same office for the year 1879 shows the same thing. During the year preceding the annual meeting the number of deaths expected in the General Section was 305, the actual number dying being 326; in the Temperance Section "196 were expected, and only 164 were obstinate enough to die. For the four years ending since the last division of profits the claims made in the Temperance Section were 215 less, in the General Section 2 more than expected.

A map of the township of Toxteth Park, Liverpool, shows that a division containing no public-houses and five-twelfths of the whole population,

rejoices in enough (45) paupers; the remainder of the township, with seven twelfths of the population and 200 public-houses, contains 1,453 *paupers*. * * * Finally, may I call the attention of your readers to the village of St. Johnsbury, Vermont, U. S. A. The Maine Liquor Law is enforced there with the result that its six constables work in the scale manufactories except on special days, when they "don their uniforms to make a little show. * * * No loafer hangs about the kerbstones. Not a beggar can be seen. No drunkard reels along the streets. There seem to be no poor. I have not seen, in two days' wandering up and down, one child in rags, one woman looking like a slut."—*Hepworth Dixon, Letters from America.*

The figures I have quoted seem conclusive, for we must recollect that the General Sections are not composed of drunkards, only *moderate drinkers* are admitted to them. If, then, the mortality rate amongst total abstainers is so superior to moderate drinkers, total abstinence cannot be otherwise than better. GEORGE GORDON PULSFORD.

HAMSTEAD, near Birmingham, April 18, 1881.

The only argument that can be urged to-day against prohibition is that of expediency. The time has passed when any intelligent man will question the right of the community to protect its members against such dire evils as result from the use of intoxicating drinks. Liberty is constantly restrained where its exercise may be used by any to his neighbor's detriment, or his own injury. A man cannot build a dwelling-house on his own land, and for his own use, until the proper department has certified that his plans are safe for his neighbors, and healthful for his own indwelling. A family living contentedly under ground, with insufficient light and air, are expelled from their home, and the cellar is closed, regardless of the complaint of landlord and tenant. No other evil is so productive of injury to the community as this curse of alcohol; yet almost any other may be legislated against if this is let alone. We punish with relentless severity the poor drunken wretch who has violated the law, though we know that the crime was committed when the stupifying and poisonous draught had deprived him entirely of that sense of right and wrong, which lies at the very foundation of moral responsibility. We punish the drunken criminal, not for the tippling which has led to his insanity and crime, but for the crimes that he would never have committed in his sober senses;

and then we renew the license of the rum-seller whose liquor has crazed him; so that when his term of punishment has expired he may again be subjected to the same temptation, and society again suffer from his evil-doing. Against every other danger we may protect ourselves without the cry of fanaticism, or danger to private rights. The officers of the law go into our most private apartments to search for sewer-gas, or some source of ill-health, that may work harm to a few occupants of the house, and pass by the licensed shop that corrupts a neighborhood and ruins bodies and souls. We compel the fencing in of an area, lest some unwary passer-by or some child may fall into it; and allow the rum-seller his public bar-room, where he may display his decanters, and his beer-pump, and his free lunch to entice our young men into the broad road which leads to drunkenness and death. We enter by force if needs be, and take away sick children from their parents' care to a public hospital, and disinfect houses where there has been a contagious disease. We break up gambling-hells, and policy-shops, and disorderly houses, because they are detrimental to the morals of the community. But there is no contagion more deadly, no gas more pernicious, no allurement to vice so potent as this curse of bar-room drinking. Where gaming ruins one fortune rum ruins many; and no other vice is so thoroughly destructive of all manliness as rum can be. What vice or weakness can we name that leads to crime as this does? What vice or misery can we name to which the first glass may not lead? Look at the squandered fortunes—the diseased frames—the imbecile minds—the ruined homes—the blighted lives—the broken hearts! See in how many families of your own friends the curse comes, striking the brightest and best; see the poverty, the ruin, the crime, and the vast multitudes going on in never-ending succession to fill drunkards' graves; and then see the community lopping off little branches of evil, and letting this giant tree of evil stand to scatter its baleful seeds!

We ask you, intelligent reader, if such a course of conduct is worthy of a Christian or even a civilized people? Is it not clearly

our duty to protect the young and the weak from such a degrading evil as the sin of indulging in intoxicating drinks?

It does certainly seem that we should, at least, withhold the sanction of the law from the sale of such drinks. And it does seem that, if it is ever proper to enact laws to prevent crime and the contamination of the young, it is clearly our duty, if practicable, to do so in this instance. But we know very well that before a law can be enforced, the honest convictions of a very large majority of the people must sustain it. If there is any doubt upon this point, our first duty is clearly to do all we can to enlighten the people, and not to strive to enact prematurely a law which we have good reason to suppose will not be enforced.

But the writer thinks that, if the advocates of total abstinence, even in the State of New York, would strive to enact a law to close all bar-rooms where intoxicating liquors are sold, or given away publicly to be drank on the premises; and yet not attempt to prevent their sale in quantity to be taken away from the place of sale, that the good sense of the community would sustain such a law. The advocates of the liberty of drinking what they choose could not raise the cry that it interferes with their right to drink, and get drunk if they choose. The habit of drinking intoxicants at this day is generally acquired in bar-rooms, where young men can invite their comrades up to take a drink with them. Very few young men who have not acquired the habit of drinking would ever purchase liquor to carry it to their homes where, as a rule, even drunken parents do not favor their children's drinking. Under the operation of such a law the race of drinkers would materially lessen in a very few years, when there would be no difficulty in enacting and enforcing a prohibitory law.

The Rev. Dr. Samson, in a work just published, entitled "Science the Interpreter of History as to Fermented Wine—a Supplement to the 'Divine Law as to Wines,'" speaking of the efforts of the ancients to control and prohibit the use of wines, says:

"That it was not the excess, but the use of wines, which the ancients sought to control by law, is seen in the entire list of prohibitions to youth, to women, to nurses, to men in public service,

which Plato and Aristotle, Numa and Cato urged. That it is not the excessive use, but the intoxicant itself, that controls modern legislation is attested by the fact that it is not bread-shops, nor milk-dealers, that need to be restrained and prohibited; while all unite in the effort to restrict and suppress beer-saloons, and to supplant them by coffee-shops. It is not *wines*, but *intoxicating* wines, that earnest Christian leaders seek to have exchanged for the ancient unintoxicating wines; which Pliny states, though costly, as were choice fruits, were sought for the wealthy of his day. It is such wines that are now sought for the tables of the princely in wealth and intellect; and above all, for the table of the Lord around which the rich and the poor meet together. The noble condescension, if not the conscientious conviction, of American Christians cannot fall behind that of Churchmen of England in seeking and permitting the use of such wines."

In Maine, as is well known to disinterested inquirers and observers, the law prohibiting the manufacture, sale, and giving away of intoxicating drinks, has been very fairly enforced for many years, perhaps as fully as laws against many other crimes; and this notwithstanding the immense pressure which has been brought against it from its opponents all over the country. It will be much easier to enforce such a law when it is enacted by other States.

As to Kansas, where such a law has recently been enacted, based upon a constitutional amendment, we will let the Governor speak for his State:

### PROHIBITION IN THE STATE OF KANSAS—GOVERNOR ST. JOHN'S FIRM FAITH IN THE TEMPERANCE MOVEMENT.

Governor John P. St. John of Kansas was in Indianapolis lately, and in a conversation with a reporter of the *Sentinel*, gave his views upon the causes and effects of the temperance movement in the State of Kansas. In reply to a question, its Governor said:

"What has been accomplished in Kansas is of not near the importance of what will be done in Indiana. Our greatest work

is over; the Prohibition Law is enforced, and our people would not be without it."

"What started the prohibition movement in Kansas?" asked the reporter.

"It originated through local option," was the reply, "which started a temperance sentiment in the State that spread with great rapidity. In my town of Othalia, which has a population of about 3,000, a local option law was enforced a few years ago, and the three saloons were compelled to close on account of being unable to obtain the petition of two-thirds of the adult inhabitants of the town. Previous to this time the saloons paid the city $1,500 for license—$500 each—and out of this amount, which was received yearly, it became necessary to erect a small jail for drunkards. Since the saloons have been closed there has been no use for the jail, and but one drunken man has been seen on the streets since last November. The town was never before so prosperous, and the improvements it has undergone are wonderful. Such was also the case with the towns of Ottawa, Hiawatha, and many others, and it did not take long to stir up a sentiment in favor of a prohibitory amendment to the State Constitution."

"How long have you had prohibition in Kansas?" was the next query.

"The amendment to the Constitution was passed by our Legislature in 1879, and was voted on by the people at the next general election in 1880, and was carried by a majority of 8,000. It went into effect last May. Since then all disputed questions have been settled, and the Supreme Court and the Attorney-General have declared the law to be constitutional. Before the election we had to fight not only the combined whisky element of Kansas, but money was sent into the State from all parts of the country to use in defeating the amendment. We came out victorious, however, and now if a vote should be taken by the people to restore anti-prohibition again it would be defeated by 70,000 majority. It is not a 'dead letter,' as many suppose, as we permit no such things in Kansas. The whisky element

have circulated the story all over the United States that the amendment prohibits the use of wine for sacramental purposes. Old drunkards and bummers who had not been in Church for twenty years shed crocodile tears over this matter. It is wholly a misrepresentation of facts. The amendment plainly says: 'The manufacture and sale of intoxicating liquors shall be forever prohibited in this State, except for medical, scientific, and mechanical purposes.' Every Church in the State indorsed the law. Since we have had prohibition there has been a very noticeable decrease in crime. On the 30th day of December, 1880, there were 725 convicts in the State prison, and on June 30, 1881, there were 659, a decrease of 66 in six months. There had been no decrease for ten years before."

"Does the temperance question enter into the politics of Kansas?" asked the scribe.

"Prohibition was never a political question. I was elected as a straight radical Republican, and received a plurality of 52,000 votes, which was a majority of 33,000 over the Democratic and Greenback candidates. I was nominated for the office on the first ballot, notwithstanding there were six other candidates. The Democratic party in Kansas, as an organization, is opposed to prohibition, although there are probably a large number of Democrats who favor prohibition and voted for it."

"Is it true, Governor, that a large number of persons are leaving the State on account of the prohibitory law?"

"It is not the case," was the emphatic reply. "You cannot show me fifty men who have left Kansas on account of prohibition. The saloon-keepers are the only men who are leaving. Where you get one of our saloon-keepers we get several Indiana families on account of prohibition, and the exchange is a good one for us. Never in the history of the State have we had such a fine immigration, and the immigrants are all of the better class, who make good citizens. The State is increasing in wealth, and the good results of prohibition are apparent to every one. We never had but two distillers to consume our corn, and therefore, there is no change in the market for grain. There always was a

market for corn on account of the outlet to the Gulf of Mexico and the South."

"What do you think of the progress of the temperance movement throughout the country?"

"It is my opinion," he answered, "that it will not be a quarter of a century before there will be an amendment to the Constitution of the United States. It would sooner occur if the debt question was out of the way. I do not believe in that manner of paying the public debt, but the Government finds the income from the manufacture of alcohol a convenient way to assist in settling it."

### EMANUEL SWEDENBORG AND PROHIBITION.

In his Memorial to the Swedish Diet, quoted in a previous chapter, after suggesting that certain restrictions should be placed on the distilling of whisky,—"provided the public can be prevailed upon to accede to the measure,"—Swedenborg says: "That is, if the consumption of whisky cannot be done away with altogether, which would be more desirable for the country's welfare and morality than all the income which could be realized from so pernicious a drink."

Swedenborg well knew, as we know, that prohibition alone could do away with the use of whisky entirely, and it is of legal measures he is speaking in the above paragraph; and that he would have approved of prohibition, if it had been practicable, the writer thinks is manifest.

"I spoke with spirits," says Swedenborg, "concerning drunkenness, and it was confirmed by them that it is an enormous sin, as well as that man becomes a brute [and] no longer a man; because that man is a man lies in his intellectual faculty, thus he becomes a brute, besides which he brings damage on his body, and so hastens his death, besides wasting in extravagance what might be of use to many.—(1748, June 27.) And it appeared to them so filthy that they abhorred such a life, which mortals nevertheless have introduced among themselves as a civil life." (S. D. 2422.) No wonder that Swedenborg favored prohibition.

## CHAPTER XIV.

### FINAL APPEAL TO THE MEN AND WOMEN OF THE NEW CHURCH.

WHILE the New Church in this country, as an external organization, is silent in regard to the evils of intemperance, and so many of its periodicals and clergy are striving to justify the use of fermented wine, and some of them of whisky, as beverages, our brethren in Great Britain are awakening to the importance of this question. It was stated some months ago, in the *Morning Light*, that one-third of the New Church clergy and one-third of the laity in that country were advocates of total abstinence. A New Church Temperance Society, with auxilliary societies, has been formed, and "Bands of Hope," in various localities, are energetically laboring in this great reform movement.

At the annual meeting or the New Church Conference recently held, we are told by the *Morning Light*, that "resolutions were passed unanimously expressing the satisfaction of the Conference at the formation of the New Church Temperance Society, and in favor of the Sunday Closing Bill."

The Temperance Society held its annual meeting during the session of the Conference. In regard to this meeting, the *Morning Light* says:

"In the evening a very successful meeting was held in the large school-room, the room being well filled—indeed a great many friends being obliged to stand. At half-past seven the Rev. G. H. Smith took the chair, and mentioned the broad basis of the Society, recommending all present to join its ranks before leaving that night. The Rev. P. Ramage moved the first resolution—'That this meeting expresses its satisfaction in the establishment of the New Church Temperance Society, and cordially recommends its operations to every member in the New Church.' Mr. Ramage made a brief but able speech, dwelling on the importance of bringing up children in the habits of total abstinence. The Rev. R. R. Rodgers warmly supported the resolutions, and said that he thought at one time no one could

have felt more certain than he that only moderate drinkers possessed common sense, and that teetotallers were all fanatics. However, during the last year, when he had really and thoroughly investigated the matter, he found that in every way the teetotaller had the best of the argument. Whether it was in science, in health, or in practice, all on investigation tended to prove total abstinence was more productive of health, longevity and comfort, and therefore, as an honest man, he could not help siding with total abstinence. He was not a teetotaller at present, but he was coming to it. [We wish all of our clerical brethren could say as much.] He hoped that every minister and representative of the Conference would join the Society before returning home. The resolution was then put to the meeting, and carried unanimously amid loud applause.

"The next resolution was—'That this meeting, deeply impressed with the evils which the national intemperance is daily producing—evils domestic, social, economical, political and moral, and which Mr. Gladstone has described as equalling the combined calamities of war, pestilence, and famine—earnestly asserts the paramount necessity of dealing with the question by legislative enactment at the earliest opportunity.'

"This was moved by Dr. F. R. Lees, of Leeds, who spoke at some length, showing wherever prohibition had been tried, whether in England, Ireland, Australia or America, the result had been the great diminution of all kinds of crime, and the social and moral elevation of the people. The Rev. J. Deans, in a few words, supported the resolution, which was carried unanimously."

Shall we of the New Church in this country set our faces against this fearful evil of indulging in intoxicating drinks, and consequently put away drunkenness from our midst; or shall we, knowing and remembering that such drinks are the product of human manipulation and skill, or science aided by leaven, continue to cling to, and lug along, these flesh-pots from Egypt in our journey toward the Holy City? We pray for the peace of the New Jerusalem, and that the promises of increase made to her may find a speedy fulfillment on the earth. May not the day which we thus desire and hope for be hastened or delayed, as we ourselves shall prepare the way for it, by shunning evils as sins against God. We are told in the writings of the Church that the "falsities of the former Church fight against the truths of the New Church" (A. R. 548), and "that the Church should at first be among a few, and should increase gradually among many, because

the falsities of the former Church must first be removed, as truths cannot before be received; for the truths which are received and implanted before falsities are removed do not remain." With these words before us, can we believe it possible that the Lord in His Providence will permit a Church organization to prosper, as we all feel the New Church should prosper, and cover the earth, while such an organization and its periodicals and clergy, so generally are either silent in regard to such evils or direct advocates of drinking of intoxicating liquors, of smoking and chewing tobacco—a terribly poisonous substance—and of the pernicious fashionable habits so destructive to our race; thus either tolerating or directly striving to perpetuate during the endless ages to come, drunkenness, filthy habits: a polluted atmosphere for men, women and children to breathe; deformity, disease and the destruction of a large portion of the children before they are five years old; and permitting few to reach advanced age. These evils, as we have heretofore intimated, have come down to us from a perverted age of the world and a fallen state of the Church, and we must put them away as sins against God. What a dreadful thing it is to strive to justify them from a religious standpoint, and thus to perpetuate them from generation to generation!

What a fearful thing for humanity, if the New Jerusalem Church, the Crown of all the Churches, were, as an external organization, to prevail rapidly and spread over the earth, hugging to her bosom the monstrous evils we have named above; or, at least, allowing them to prevail without one word of rebuke, and thus perpetuating them. We can stand aloof, my brethren, from the great reforms of this new age; indeed, we may oppose them if we will; but let us not forget that by so doing we shall be hindering, as far as within us lies, the Lord's work on earth, by cherishing and defending the falsities of the former Church within the New Church: and opposing and discrediting the New Jerusalem now descending from God out of Heaven, which is making all things new. Light has come into the world, showing us many evils that were before esteemed good: and that light will condemn us if we walk not according to it. These great reform

movements did not exist and could not have existed before the Last Judgment. They are clearly of the New Jerusalem, we may not be, for it requires life as well as faith to make a man a genuine New Churchman. We must shun evils as sins against God—shun them in our external lives, and discountenance them in others by our example, if we would enter the Holy City. It is not well for us to deceive ourselves or others.

The State Board of Public Charities in the State of Massachusetts make this significant statement: that in the careful breeding of cattle 96 per cent. come to maturity, and that of horses 95 per cent. come to maturity even in this northern climate; but in the breeding of children less than 65 per cent. comes to maturity.

Only think of it, dear reader. Seven times as many of the human race, whom the Lord has endowed with freedom and reason die before reaching maturity, as die among cattle and horses; and this is not the worst feature of the comparison which can be made; for those which reach a mature age among the above animals, if their lives are not taken, and they are not abused by man, almost all will be healthy, strong, and well-developed, and finally die of old age; while among the human species, almost all inherit a tendency to some one or more of the various diseases which afflict humanity, and a majority cannot be regarded as healthy, and are subject to serious periods of suffering, if they do not suffer more or less almost constantly from the time of birth to the grave. Insanity is also fearfully prevalent, and deformity is common among the men. Among the women it is very difficult to find a single beautiful, symmetrical, graceful human form, for deformity is the rule, —alas! too frequently voluntarily induced, as in the case of the deformed waists which are almost universal.

We judge of the age of a horse by his teeth. What success would we have in judging of the age of middle-aged men and women by their teeth? Why, it often happens that by the age of forty or fifty years, when they should be in their prime, they have no teeth; but if they are more fortunate, it very frequently happens

that they are so crowded and decayed, or so many of them gone, that we should find them a very poor criterion by which to judge of the age of the individual.

Now, dear friends, this direful state of things, this deformity, insanity, suffering, and premature death, are the result of causes both spiritual and physical—are the result of the violation of the laws of spiritual and physical life and health, resulting from the abuse of the freedom and reason with which the Lord has endowed us. We cannot attribute it all to ignorance, for the animals are ignorant, but comparatively healthy. A large portion is due to the evils of a long line of ancestors; but, insomuch as we violate the laws of spiritual and physical life we individually are responsible, and we are responsible for the example which we set to others. How important for us, how important for the world around us, and for our children and our children's children for ages to come, that we realize our responsibility and shape our lives accordingly. Can you, dear parents, see your own child suffering and dying, while the offspring of the animals around you are so generally healthy and grow to maturity, without feeling that some little responsibility rests upon you, without being moved by sympathy for the children, which the Lord has entrusted to your care, to inquire earnestly into the causes which have produced the suffering and death of your little ones? You will not have to inquire long, to find that to gratify perverted love of approbation or vanity, and perverted appetites and passions, habits are voluntarily followed which are fearfully destructive to our race.

We think we can say, without any danger of having our opinion called in question by any one who has patiently and carefully examined into the causes of the physical suffering, deformity and premature deaths around us, that tight-lacing among our women impairs the physical development and stamina of our race more than any other evil; for it saps the very foundations of life, by preventing the development of the young, before they are born, and by too frequently depriving them of proper nourishment after birth. The women of the New Church here have a

work to do which they should not neglect. This fearful evil, which is so destructive, should be put away and shunned as a sin against God. Idleness among the young women is also a great evil with many, and prevents the development of the body.

But beyond all question the use of intoxicating drinks, which have their origin as we have seen from hell, demoralizes and depraves men, and causes more insanity, mental suffering, and wretchedness than any other evil. While the New Church organizations, its pulpits,—with a very few noble exceptions,—and its periodicals are either shunning this subject, or directly justifying and thus encouraging the use of intoxicating drinks; and so many of our clergymen are vindicating the use of fermented wine, and some even of whisky; the religious world around us is alive to the importance and duty of shunning this evil. We ask our brethren to consider seriously the following paragraph which we take from the New York *Tribune:*

"The Methodist Conference, which closed its sessions in Portland, Me., last week, adopted a striking report on the evils of intemperance. The charge was made that more than two-thirds of the murders committed can be laid at rum's door. Fifty per cent. of all the insanity comes from strong drink. Seventy-five per cent. of all criminals become such while crazed by drink, and ninety-six per cent. of all the tramps and worthless youth of the land swarm from drunken homes. It costs for the support of 63,000 churches, 80,000 ministers, all public schools and colleges, all missions, all benevolent work in the United States, and the support of the National Government, not over $500,000,000 a year. It costs for 250,000 dram-shops, 400,000 liquor-sellers, over 300,000 criminals, 800,000 paupers, 30,000 idiots, nearly 70,000 drunkards' funerals, and to maintain the orphan asylums, reformatories, etc., more than a billion a year. Who is responsible for all this waste of money, and health and life? The Church of Christ is largely responsible; for the Master has said to His Church, 'Ye are the light of the world, ye are the salt of the earth.'"

The Methodist Church is one of the largest, most prosperous, and progressive of the churches of our country. It commenced its existence but a short time after the Last Judgment, and to-day its adherents number more than any other denomination in the United States; while the adherents of the organized Church of

the New Jerusalem, only number a few thousands. It is true that all the believers of the heavenly doctrines do not belong to the organized New Church, for many of them are to be found scattered among the members of other Churches, and some are not members of any Church organization; still their number is comparatively small, for the prediction was, that at first their number would be few, but afterward they would increase. Have we any indications that the time for such increase is at hand? Can we not see in the attitude which the organized New Church occupies to-day, on the great reforms of the age, the reason why its members are so few?

There are millions of people in the United States, who belong to no Church, who do not regularly attend Church, and who believe the doctrines of no religious body. They have discarded many false doctrines, but have no accurate knowledge of true doctrines, excepting a general acquaintance with the Commandments of the Decalogue, and the precepts enunciated by the Lord when He was on earth, and for these they entertain more or less respect. They are not hypocrites, and many of them are intelligent men and women, and live orderly lives. They generally respect people who live good lives, and will listen attentively and approvingly to earnest practical preaching which inculcates a good life. Here, then, in our own country, living in our very midst, are people enough in this Gentile state, to form a nation, which, standing by itself, would command the respect of the world. The New Church has true doctrines, and the most valuable precepts of life which can be rationally seen to be true—true in the light of truth itself.

Why is it, then, that the New Church does not make more rapid progress among this multitude, to all appearance so admirably prepared for a reception of her clear and rational doctrines? Have we who have received these beautiful revelations cast any stumbling-blocks in their way? Have our clergymen and writers done so? These are questions well worthy of our consideration. If the reader will pardon him, the writer will give a little of his own history. Although the son of a deacon of the Baptist

Church; he never united with that Church, but early began to doubt many of its doctrines; and at thirty years of age, he belonged to the great class of Gentiles, if you please to call them so, to which he has alluded. While practising medicine in a Western city, two of his patrons, one a lady and the other a gentleman, lent him Professor George Bush's "Reasons," and Swedenborg's "Heaven and Hell," both of which he read. About that time some lectures were being given by a New Church clergyman, which he attended, and in this way he soon became deeply interested in the Writings of Emanuel Swedenborg. His business partner, similarly situated, also commenced reading about the same time. It was soon known by the members of the Church there, that we were reading the writings with some interest; and soon afterward we were invited to a New Church "sociable," which we attended. During the evening, fermented wine was passed around to the company present, and offered to us. We were shocked beyond measure, and quietly spoke to the New Church clergyman in regard to it, there and then; when, to our surprise, he justified its use, quoting for that purpose some passages from Swedenborg, and then drank of it himself along with others of the company.

When the writer was about eighteen years old, his father gave up the use of intoxicating drinks, and signed a pledge never to use them again, and his son followed his example. In looking back over the years which have since passed, at his own life and the lives of his acquaintances, if there is one thing standing out boldly, above all others, for which he to-day specially feels thankful to his father, it is for the example which he then set before him. We know that it is not every child who follows the example of his parents; but many do, both in good and evil. That pledge the writer conscientiously kept. When a young man, away from kindred and home, and travelling for months among strangers, he was often asked to drink, even by ladies, but that pledge was—what the Church should be to all its members—a protection against the debasing evil of drinking and drunkenness.

There are millions of men and women in our country, who belong to no Church, but who have taken a pledge to abstain from the use of intoxicating drinks, honestly feeling that it is wrong to use them, and who, we have every reason to suppose, are conscientiously keeping it, and are thereby shielded and protected, not only from drunkenness, but from many other evils; for Swedenborg teaches us, that when a man conscientiously shuns one evil, the Lord strives to keep him in the effort to shun all evils. Here, then, is good ground for the reception of the rational doctrines of the New Church, and a vast field ready for the seedsman. But, we ask you, intelligent reader, if a minister, missionary, writer, layman, or periodical, with, as it were, the clear and beautiful revelations of the New Church in one hand, and a glass of intoxicating wine, beer, or perhaps whisky in the other hand, is likely to command the respect, or even seriously attract the attention of many of this great army of total abstinence men and women dwelling among us? Is this not a dreadful evil, a hindrance to the Church's progress, and a stumbling-block to many conscientious men, which we, as New Churchmen, should remove out of the path of others, by putting it away from our lives and from our communion-tables?

Again, there is scarcely a man or woman in this great multitude who does not recognize the fact that the use of tobacco is a filthy and injurious habit, totally unbecoming a Christian man; a large number of total abstainers from intoxicating drinks abstain also from the use of tobacco, because they feel that it is injurious to health, and consequently wrong to use it. There are very few in the community who, whether they use it or not, do not recognize and will not acknowledge that its use is injurious, and that it is really an evil which should be put away. Now, with the glorious doctrines in our keeping, that "all religion has relation to life, and that the life of religion is to do good," and that to shun evils as sins is to do good; what is the example so frequently set by even venerable and deservedly esteemed members of our New Church organizations? Is it such as will command the respect of this large class of our citizens

who totally shun the evils we are considering? If these men to whom we may best appeal, judge the doctrines offered for their acceptance by the teaching and example of those who hold and advocate them, will they not be repelled by the consciousness that instead of advancing to a higher plane of life in the New Church, they will be abandoning good for evil, and descending to a lower plane? The teaching of men who justify, and thus encourage the use of intoxicating drinks can never command the the respect of total abstinence men and women. The Church will not grow as she should till she is purged from the old leaven!

Doubtless, many remember the anecdote which was told of a prominent member of a Church, who met his pastor, as he was about entering the pulpit, and, whispering in his ear, said: "Be very careful and not say anything in your sermon about the manufacturing, sale, and use of intoxicating drinks, for Mr. ——, the distiller, who contributes largely to the support of our Church, I see is present." "Well," replied the clergyman, "what shall I preach about, if I may not speak of such an evil?" "Why," replied the member, "preach about anything—anything else—preach about the Mormons; there is not a single Mormon in our congregation."

But preaching which purposely shuns the habitual evils of life, such as the selling and using of intoxicating drinks and tobacco, and of tight-lacing—evils which are so fearful in their consequences as to lessen the vitality of our race, and to impair the health, and even to destroy the lives of men, women, and innocent children—does not to-day command the respect of this vast multitude of intelligent men and women, who, belonging to no Church, are shunning these evils. Evils in our day are brought to light and made more clearly manifest than they have been in past ages, and intelligent men, who would be likely to receive the doctrines of the New Church, see them when properly presented by preaching, and respect those who shun them in their lives.

Herein, it seems to the writer, lies the power of the Methodist Church among those outside of Church organizations, and the reason why it has made such progress in the world. It has been

foremost in denouncing evils, and active in every great reform movement. It gave forth no uncertain sound as to that "sum of all villainies," human slavery, and it was a power in the land for good in the contest that resulted in its final overthrow. In regard to the terrible evil of intemperance, the Methodist Conference fearlessly declares as above that "The Church of Christ is largely responsible" for all of the resulting waste of money, and health, and life; "for the Master has said to His Church, 'Ye are the light of the world, ye are the salt of the earth.'"

As to the use of tobacco, the testimony of the Methodist Church is almost unanimously against it, and it has not feared to grapple with the injurious and destructive habits of women, to point them out, and to call upon its members to shun them. If it has sometimes denounced innocent and useful amusements, and harmless forms of dress, we should remember that most of its members are living only in the dawning light of the New Jerusalem, and do not even recognize the source from which the light of this new age is coming; but we know that those who strive to live in accordance with the truths which they already see, are, as a rule, the first to recognize other truths when they are presented; consequently, as might be expected, we have good evidence that the light of the New Jerusalem is permeating this Church rapidly. There are several other Churches not far behind the Methodist-Episcopal Church in their condemnation of the drinking of intoxicating wine; and, consequently, they are becoming arks of safety against the flood of drunkenness, and a host of other evils intimately connected with wine and whisky-drinking. Is it strange that fathers and mothers who love their children, and care for their future happiness and welfare, hesitate before leaving a Church, where they are taught by the pulpit and press, and by the precepts and example of its members, to shun the use of intoxicating wine—to say nothing of whisky—for the purpose of joining a Church which, by its pulpit and its press, is generally, either silent, or justifying the use of this fearfully poisonous and destructive drink; and whose members, even to its clergy, so frequently set an example to the young by openly using it?

A recent writer says truly that, "Entire abstinence insures safety; nothing else can. It is a great act to reclaim a drinking man, but how much greater to keep a young man from the use of intoxicating drinks."

But, to return to the subject of the writer's first attendance at a New Church "sociable" over thirty years ago, the clergyman and such of his congregation as desired were holding meetings on Sunday afternoons, for the purpose of reading and conversing about the new doctrines. When fermented wine was presented at the "sociable," as already stated, the writer and his business partner requested that the subject of intoxicating wine should be brought up and considered at the next meeting: to which proposition the clergyman consented. We had read the Writings of Swedenborg, at that time, only to a very limited extent; but we could not believe it was possible, that the beautiful and rational writings we had been reading, could advocate and justify the drinking of intoxicating drinks, or in any way countenance their use.

In the discussion at our Sunday afternoon meeting, we presented the scientific aspect of the question, bringing evidence that fermented wine is a poison, every way injurious and destructive when used as a beverage; and we called attention to the fearful consequences which had resulted to our race from its use, both physically and spiritually, and to the testimony of the Word of the Lord as to its pernicious character. We were met by the clergyman with the comparisons found in the Writings of Swedenborg, which we have considered in a previous chapter, and by assumptions, and arguments based thereon, which we have also considered in the preceding pages. Neither party was satisfied by the result of the afternoon's discussion, and neither was convinced, consequently we adjourned the further consideration of the subject to the next Sabbath afternoon. In the meantime, our reverend friend prepared a sermon which he preached in the forenoon, in which he earnestly endeavored to sustain his views, and in which he took the ground that alcohol was the result of the influx from the celestial angels, angels of the highest heaven, down into the juice of the grape, moving and

separating and precipitating "its earth-born impurities." We were not idle during the week, and providentially we obtained a copy of Swedenborg's work on "The Divine Love and Wisdom," and found the chapter treating of good and evil uses; where we saw that all things which hurt and kill men, all poisonous substances which injure men, were not created by the Lord, but that they derive their life from hell. So that when we came together on the Sabbath afternoon to discuss the question, we took the ground that alcohol was produced by the influx from devils of the lowest hell—well, the reader will readily understand that there was a slight difference betwen the views of the clergyman and of his novitiate laymen, and the discussion was an earnest one, the reader may rest assured; and at its close, it was not the present writer who was anxious to drop the question. We know we did not convince our reverend friend, for in a communication recently received, he still talks about the "earth-born impurities," as if the cultivated and sweet grape had, like man, fallen and was impure. The cultivated grape, as we understand it, is beyond a question a "good gift of God," and has no impurities; for with the exception of the seeds and skin, it contains nothing but what is useful to sustain, nourish, and build up the body of man. There is, so far as we know, no other vegetable fluid which so perfectly contains all the constituents required to nourish the human body as unfermented wine, and it is for this reason that it has a similar signification to that of blood; whereas, chemistry demonstrates that fermented wine, with the exception of a portion of the sugar, and even this is not always present, contains few, if any, of the valuable vegetable compounds, which were organized for the sustenance of man, in the fruit of the vine, which have not been either entirely or partially changed in the direction of decay; and we have in their stead, resulting from the destruction of the gluten and sugar, alcohol, the most pernicious poison known to, or used by, man. It would seem that the great change which is wrought upon the pure grape juice by leaven, should satisfy every New Churchman that fermented wine is not suitable for a drink or for sacramental purposes. The Church of the New

Jerusalem using leavened wine in the most Holy Supper! Only think of it, dear reader. Is it strange that this most useful and beneficial ordinance is not more regularly attended by the members of our societies?

The Passover was one of the representatives which our Lord did not abrogate. From the whole of the Jewish representative worship these two, Baptism and the Most Holy Supper, were passed over into the first Christian Church; and then continued into the New and Everlasting Church now being built up. "Of all those representatives the Lord retained but two, which were to contain in one complex whatever related to the internal Church. These two are Baptism instead of washings, and the Holy Supper instead of the lamb which was sacrificed every day, and particularly at the feast of the Passover." (T. C. R. 670.)

It will be seen, then, that the Holy Supper was wholly representative and correspondential, and that the correspondences which pertained to the Jewish Passover, so far as leaven which always has an evil signification is concerned, belong to this in every particular.

We know that in the Passover everything leavened was strictly prohibited, and as we have seen in preceding chapters, we have every reason to suppose that the Lord took the Passover cup when He instituted the Holy Supper, and consequently that it was unfermented wine which He styled the fruit of the vine. The following is Swedenborg's formula for preparing bread for the Holy Supper:

"That in the Holy Supper, bread (which is there fine flour mixed with oil) and wine signify love and faith, thus the all of worship." (A. C. 4581.)

There is no leaven here, and nothing leavened, for Swedenborg draws the above from the meat offerings and drink offerings described in Leviticus xxiii. and Numbers xv. Will our brethren of the *New Jerusalem Magazine* please note this? Swedenborg, in speaking of our Lord's remarks after He had instituted the Holy Supper, says: "Good from truth and truth from good, whereby the intellectual principle is made new, or the man is

made spiritual, is signified by the fruit of the vine; the appropriation thereof is signified by drinking. To drink denotes to appropriate, and is predicated of truth. That this is not done fully but in the other life, is signified by, 'until that day when I shall drink it new with you in My Father's kingdom.' That the fruit of the vine does not mean must or wine [*non mustum nec vinum*], but somewhat heavenly of the Lord's kingdom, is very manifest." (A. C. 5113.) It is perfectly clear from the above that Swedenborg did not understand that the material wine which the Lord and His disciples had been using when He instituted the Holy Supper was fermented wine. It is certain that He had in mind unfermented wine by his using the terms must or wine. So that if we accept Swedenborg as authority as to the kind of wine used by the Lord and His disciples in this Holy Ordinance, there is no doubt but that they used unfermented wine.

Why should we not follow the Lord's example, and use unfermented wine instead of fermented or leavened wine? Why should we persist in using an intoxicating wine which will cause stupor, drunkenness, insanity, disease and death, and which we know, according to the philosophy of the Church, has its origin from hell, and which Swedenborg directly compares to falses from evil, as we have seen? (A. E. 1035.) Can we imagine it possible, that Swedenborg would have compared a wine which is suitable for use in the most Holy Supper to the worst kind of falses—falses from evil? Please remember that he gives us no chance to doubt as to the kind of wine to which he refers in this comparison; it is the wine that causeth drunkenness. Is it possible that the New Church can prosper while it uses such a wine in this most Holy Ordinance, and while many of its preachers, writers, and members justify and advocate its use as a beverage, and set the example of using it? Is it not time that we of the New Jerusalem Church "put a difference between holy and unholy, and between unclean and clean"? "Do not drink *wine*, nor drink that maketh drunken."—Lev. x. 8, 9. (A. C. 1072.)

The Writings tell us that, "To prevent also the celestial principle of the Lord, which is the Lord's *proprium*, and which alone is celestial and holy, being commixed with man's *proprium* which is profane, in any representative right, they were enjoined not to sacrifice or offer the *blood of the sacrifice on what was leavened* (Ex. xxiii. 18; xxxiv. 25), *what was leavened* signifying what was corrupt and defiled." (A. C. 1001.) "Whereas, the conjunction of the Lord with mankind is effected by love and charity, and faith thence, those celestial and spiritual things were represented by the unleavened bread, which was to be eaten on the days of the Passover, and it was to prevent the defilement of those things by anything profane, that what was fermented was so severely prohibited, that they who ate it should be cut off; for they who profane things celestial and spiritual must needs perish." (A. C. 2342.)

How wonderfully clear the science of correspondences makes this entire subject. "The false," says Swedenborg, "does not accord with good, but destroys good, for the false is of evil, and truth is of good." (A. C. 7909.)

"Leaven denotes the false," we are told by Swedenborg. (A. C. 7906.) And as good in truth, which nourishes and gives substance to the regenerating spirit of man, is destroyed by the false, if man imbibes and appropriates the false; so leaven in its action on unfermented wine, to the extent that fermentation proceeds, perverts, destroys, separates, or precipitates everything which nourishes the material body of man as good does his spirit. It destroys the gluten, the albumen, the sugar, the phosphorus, the malic acid, bitartrate of potash, and the tartrate of lime, which give substance to the wine, and which cause it, when boiled, to form a rich, thick syrup, and if boiled a sufficient length of time, a comparatively solid body, capable of being restored to its original integrity by the addition of water. You can get no rich syrup, and little or no valuable solid body of food substance from what is regarded as good, well-fermented wine; for the bread portion which nourishes the material body of man as good in truth does his spiritual body, has been mostly destroyed by leaven. Surely, an intelligent New Church-

man need not go beyond the clear correspondences in this case to be satisfied that fermented wine is in no way a suitable article for any one to imbibe, or to be used as sacramental wine. If any one is not satisfied, he has only to contrast the different action of unfermented and fermented wine upon the body and mind of man. The former nourishes and builds up the body, without any unnatural excitement; the sweet, which corresponds to spiritual delights, makes glad the heart of man; it creates no unnatural appetite, and therefore does not require to be taken in increased quantities to satisfy the appetite for it; it causes no disease peculiar to itself, even when taken in excess—no disease which any other healthy article taken in excess might not cause.

We scarce need repeat how totally different from all this is the action of fermented wine. It gives comparatively little nourishment to the human body, for most of its nourishing portion has been destroyed. It causes the most intense excitement—even to insanity—and we all know of the infernal delights which it excites; of the perverted appetite which is not satisfied, as in the case of healthy articles, with a regular supply, but demands an increase until drunkenness or other forms of disease ensue. We are all familiar with the fearful diseases which it causes—the drunkenness, insanity, *delirium tremens*, gout, etc. Surely, we must lay aside our common sense, and close our eyes, ears, and nostrils to what we see, hear and smell around us, before we can even begin to justify the use of fermented wine, for any purpose, except as a medicine, as we use other poisons.

New Churchmen, who have erroneously thought the Word favored moderate drinking of fermented wine as innocent and useful may be aided in accepting the truth upon this subject, by reflecting that while Christendom has for eighteen hundred year believed the Word taught there were *no* marriages in heaven Swedenborg shows that the Word really teaches that there *are* marriages in heaven. The change from what has been accepted as the teaching of the Word to its real teaching is, to say the least, not as great in the case of wine as in that of marriage, for a patient and careful examination of the letter of the Sacred Scrip-

tures in the original languages in which they were written, has satisfied many of the ablest scholars of the age, and among them the late Professor George Bush, that the good wine of the Word, which is a blessing is always unfermented wine, and never fermented wine, as we have abundantly shown in preceding pages.

A writer in the *New Jerusalem Magazine*, in criticizing one of the editorials which has been noticed in this work, says:

"Pharaoh's butler, in his dream, took the grapes and pressed them into Pharaoh's cup, and gave the cup into Pharaoh's hand. Liquor thus obtained and drank could not be fermented; yet in the A. C. 5120, it is regarded as wine, and in the early part of the number it is so called.

"When treating of the first-fruits which were to be offered to the Lord, Swedenborg says (A. C. 9223): 'The first-fruits of the vintage were the first-fruits of wine, of must, and of oil.' *Wine, here, certainly excludes unfermented grape juice.* But a little further on he says: 'By the first-fruits of corn and wine in this verse, are meant all the first-fruits of the harvest and vintage just now spoken of above.' Here *wine* most certainly includes all the meaning of *wine* and *must* in the former sentence. It proves, also, that whenever he speaks of the first-fruits of *wine*, he means the term to include all forms of grape juice, unless other terms are used."

The above writer, in the sentence which has been placed in italics, makes an admission which facts did not require him to make, and his construction is directly contradicted by Swedenborg in the next quotation which he makes, and the writer seems to be aware of his mistake, but apparently he does not see how he can correct it. As we have seen, fermented wine, or wine polluted by ferment, is never the fruit of the vintage, but is produced by leaven or ferment, whereas wine which resulted from boiling the sweet must until it would keep, as was so generally practised by the ancients as we have seen, was in every respect the fruit of the vintage, for it contained nothing but what was produced by the vine; it was strictly unfermented wine—and among the first-fruits of the vintage, for it was boiled before fermentation

had commenced, and, as we have seen, it was the wine *par excellence* of the ancients.

The Rev. C. H. Fowler, in his excellent work on "The Wines of the Bible," says:

"Let me give you for a moment an inside look. Here is a young man, gentle, cultured, with his nerves on the surface and his heart in his hand and his soul in his eye, pushes within the reach of this great charmer. It may be in your house on New Year's day he takes his first taste. He finds that that did not kill him; he tries it again; he is pressed with work; he drinks to strengthen himself, and soon the old story is repeated over in his case—friendless, homeless, ragged, blear-eyed, bloated, oozing, staggering, creaking in every joint, covered with filth, making his way down to death. That is one process. There is an army of nearly two millions of cases like this. Nearly one hundred thousand annually drop into a drunkard's grave. But that is not all. Go to that home; what is the process there? The wife is as gentle as any woman in the land, trained with the utmost care, never has known what it is to feel the pressure of any need, goes out into that home; soon she finds that there is a shadow by the door. She shudders; she is anxious. Late hours when the husband comes home alarm her; she smells his breath; she misses the accustomed luxuries; ornaments cease to come in, the old ornaments by and by move out; the spoons are sold and gone; the forks follow; one article after another vanishes; the Bible goes, the fence is broken down, the windows are broken out, the gate falls off, the sidewalk is torn up—it is shabby and wretched; then somebody else wants even this house, and the one in the alley is cheaper, and they move into the alley. Now go in. No furniture but a bench; no fire, and it is winter, and the children are huddled together trying to keep warm. The father comes in only half-drunk, mad for more liquor; abuses the woman he had sworn to protect; the children cower in the corner, and the last words they hear are the oaths of their father, and the last sight they see is the pale and patient face of the mother. Her friends have left her long

ago, lost sight of her; she has dropped out of social life; she has almost forgotten the girls she knew when she was a girl; there she is! In the morn the father is gone, and the children see her cold face clotted with her blood. That is the work of this monster.

"You may take any one of the great army of haggard women that groan and stagger on without hope under the load of shame and in the grip of perpetual want; or any one of the great multitude of children worse than orphans, inheriting a bondage of disease and corruption, bred in alleys, dandled in the lap of sin, trained to crime, and doomed to ignorance and infamy; you may take any one of these human tatters, torn loose from all social restraints and left to flutter in the gales of passion and burn in the fires of delirium, and I will stake this case for the condemnation of this hoary infinite evil at the bar of eternal justice upon a single sigh or sob from any one of this great host of victims. If sentence against this monster was not instantaneous and overwhelming in the light of human thought, the good Christ would be shut up to open and almighty war for the capture and purification of the eternal throne. It is not thinkable that God can either approve these crimes or stand idly by in this great conflict."

We appeal to you, dear brethren and sisters of the New Church, who see the truth upon this subject, to arise and let your light shine; to combine or organize and exert your utmost power, looking to the Lord for strength and wisdom, to overthrow this fearful evil, which is destroying the bright prospects of the young, and making so many homes desolate, and destroying the germs of heavenly life in so many souls.

It is surely high time that the members of the New Church in this country should follow the example of their brethren in Great Britain, and muster their forces for a conflict with the fearful evil of wine, beer, and whisky-drinking. Our people here should not be behind the New Church people in England and Scotland in perceiving this evil, and desiring to rid the New Church of all responsibility for its continuance among us. Many believe, with the writer, that the Word of the Lord, the writings

of the Church, and the laws of natural life and health all clearly require them to abstain themselves, and to induce and encourage others to abstain from intoxicating drinks, and this duty they are ready to perform if a way to it is opened to them. A scattered multitude cannot drive from its citadel an enemy so strongly fortified by social custom, and sustained by confirmed habit, as this is. For successful opposition to this giant evil, both silent conviction and isolated action will continue to be insufficient.

What they have done in Great Britain we need to do here—that is, to organize our Bands of Hope in our Churches, and then our General Conference; and we especially need to interest our young people in this great work of the Church, and thus strive to lead them into a life of shunning evils as sins against the Lord, and to labor for the welfare of others. This work, in order to be made fully successful, must be a work of the New Church. It will help our young people to remain in the Church, by giving them something to do, not only for those in the Church, but also for those around them outside of the Church; and thus by showing them that the Church is a living, working organization, and that it will save many of them and others from ruin, it will lead them to feel that the Church is really an ark of safety.

We also need that our periodicals should be renovated, so that they can enter our homes laden with the truths of our Lord's New Church, without countenancing, or excusing or encouraging the use of intoxicating drinks; and so that they will assail, without fear or favor, the various dreadful evils which are both physically and spiritually so destructive to the human race, instead of being either silent or directly opposing needed reforms. Such periodicals would command the respect of the multitude of men and women, who, belonging to no Church organization, are striving to shun such evils, and favorably impress them toward the new doctrines. Such periodicals would enter the drunkard's home, conveying wholesome words of warning to the evil-doer, and of hope to the worse than widowed wife and fatherless children, encouraging them to bear their great sorrow—unsurpassed

by any on earth—with Christian patience and fortitude, and to look to the Lord for help and strength. But send a paper or periodical which either advocates, or excuses and justifies, and thereby encourages the use of fermented wines and other drinks of an intoxicating nature, how different the result; only the tippler and confirmed drunkard in the family will be attracted to such a paper, and to the Church whose doctrines it advocates. To the poor, broken-hearted, crushed mother, who is suffering mentally and physically, as only the wife of a drunkard can suffer, and who is struggling for life, and to feed and clothe her half-starved and ragged children, what consolation or encouragement does it give to such a needy one, as she reads and perceives that the periodical encourages her children to follow in the footsteps of their drunken father, by countenancing the drinking of fermented wines and liquors—*temperately*, of course? That which may encourage her children may encourage yours and mine, dear reader. Do you feel like taking such a fearful responsibility, kind parent?

We need also that our periodicals should, first of all, teach men, women and children what are the individual evils which are so destructive and injurious to our race, both physically and spiritually, and then to teach them to shun such evils as sins against God, and that to shun evils as sins against God is to do good; it does good by placing the Lord always before us, and thus developing a sense of reverence for His name. To shun the use of the drunkard's cup, tobacco, opium, the habit of tight-dressing, idleness, and the like manifold evils does good by preserving ourselves free from the physical and mental suffering and disease which such indulgences and habits are capable of causing, and thereby prolonging our lives and our sphere of usefulness while we are in this world, and increasing our capacity and opportunity for good works. To shun such evils does even more good by the excellent example it sets before others, especially to children and young men and maidens.

Outside of the surrounding churches of to-day is a vast multitude in a comparatively Gentile state, as the writer has frequently

intimated, and here it would seem is *our* field for missionary labor, and it is "white and ready for the harvest." The printed page, especially in the form of a periodical, is an efficient, cheap, and quiet missionary, and it excites little combat and jealousy. If our periodicals were made interesting by items of news, discovery, the arts, and especially if they were to lead, as they should, to interest all in the great reforms of the new age, by presenting spiritual motives, as well as natural, they would command the respect and support of many who do not now belong to the New Church; and primarily, if they contained the choice extracts from the Writings of Swedenborg, the pithy comments of many of the collateral writings of the Church, and if they were to avoid all merely speculative articles upon impracticable subjects, such periodicals would quickly lead many to attend our Churches, and to read the Writings of Swedenborg, and thus come into the light of the New Jerusalem.

Has the Church any more important aims than these, alike to promulgate her doctrines, and to protect her own members and the young people from the direful evils which constantly surround them? What better plan can be adopted, or one more likely to attract the attention of those around us, who are striving to shun evils, and who inwardly desire to live a pure and good life, and are therefore good ground for the seedsman?

Our periodicals should be worthy of our glorious cause, and a credit to the New Church now being built up, by leading in every good work. A true faith is important, but a good, useful and orderly life is surely not less necessary. The two must be united, and such principles should be upheld strongly and uncompromisingly by our periodicals, for their existence on any other foundation will surely bring them to a fall, sooner or later, and deservedly so, for religion is of the Life. Our teachers and writers, and especially our periodicals, in order that they may command the respect of the men of the incoming age, must point out the individual evils which are so injurious and destructive to our race, openly proclaim that they are evils, and strive to lead men to shun them as sins against God. A New Church periodical

which fails to do this, at this day, has no legitimate excuse for a continued existence; and especially some of our periodicals must cease to lend aid and comfort to the manufacturers, sellers, and drinkers of intoxicating liquors, or they need not expect to receive the patronage of the earnest men and women of the Church of the New Jerusalem much longer.

The Rev. Newman Hall, D. D., of London, gives statistics which show that, from the use of intoxicating drinks, *ten thousand* members are lost to the Christian Churches every year.

We need not expect to overcome such a fearful evil as wine-drinking in a community without a contest; for in the individual man, who has acquired a taste for this seductive fluid, it is a life-and-death struggle, and, if he escapes from a drunkard's grave, it is by a life-long warfare that he succeeds.

Then, again, we have to remember, as the Rev. Dr. Samson says: that, "when any change in popular customs is proposed, the suggestion for reform implies, first, that the common opinion is erroneous; second, that interests involved are imperiled; and, third, that conduct before unchallenged is censured. This three-fold difficulty is to be met and overcome; pride of intellectual oversight; sacrifice of personal interest; and admission of faults in practice. It is easy to make, in general, the admission that no mind can have taken in the whole field of truth; that no man is wholly free from the promptings of self-interest; and that no human being was ever perfect in life. It is hard, however, to bring one's self up to the point where without prejudice, selfishness or preference, the rule of newly discovered truth, duty and Christian humility can be made dominant. If this be hard to attain in minds specially thoughtful and conscientious, it is yet harder to bring a community, or an age, up to the full spirit of reform. There has never been a great reform in social habits, in politics, in morals, or in religion, that has not required many generations to make the new view and new life thorough and pervasive."

If we laymen consider how these things cannot help but influence the clergy, we shall be kept from two mistakes—from

expecting too much assistance from them in this struggle against the fearful evil of wine and whisky-drinking, and consequent intemperance, and also from unjust and harsh criticism concerning them. Some are in ignorance, because they are still bound in the forms, ceremonies and falsities of a consummated Church, so that they see not the light of the New Jerusalem that shines around them; others are reading and pondering, and opening their hearts to these great truths; and a few, we are happy to say, are in full accord with us in helping on this needful reform, both by their example and teaching; and the number of these is sure to increase.

We should remember, too, that great reforms have rarely commenced with the clergy, for they are generally conservative and wedded to prevailing views, if not confirmed therein. Abraham, the called-of-the-Lord, was not a clergyman. The disciples, who followed the Lord when on earth, were not chosen from the Jewish priesthood. Emanuel Swedenborg, the herald of the New Dispensation from God to man, was not chosen from the Christian priesthood. Wilberforce and Garrison, the leaders of the army of freedom against slavery, were not clergymen. Moses, the chosen leader of the children of Israel, was not a clergyman; but Aaron, whom Moses withstood, and whose idolatrous calf he ground to pieces, was already chosen the High Priest of the Church; yet it was only as Aaron and Hur held up the hands of Moses that Israel was able to overcome Amalek (Ex. xvii. 12), and the priests bearing the Ark entered first of all into the Promised Land (Josh. iii. 13). So that even though the clergy may not lead, at first, in the warfare against such external evils as we have been considering, yet we require their support, and in due time we shall have it. It is their province to lead in good works and minister in holy ordinances, and so we hope and believe it will be with our own ministers whom we honor and love for the sake of their office. When the battle has fairly begun, and the clergy, seeing the truth and freed from their old prejudices, shall have taken their proper place among the leaders of the Lord's host in its conflicts with those evils which are destroying the bodies and souls of men; then, then, indeed, the

victory will be assured. Then the Church of God, a well-marshalled army, fighting in solid phalanx on the side of truth and love, of justice and mercy, of temperance in all good uses and total abstinence from all evil uses, shall go on from victory to victory, till the drinking of fermented wine and whisky is forever banished from the Church and the world.

No man or soldier ever enlisted in a more noble or more worthy cause than this. The enslavement of man by his fellow-man is bad enough, but it is only natural slavery after all, for the slave is free to will and to think right; and if he is so restrained that he cannot always do what he believes to be right, it is not his fault. His understanding may be unclouded by his bondage, and his will left free; but oh! how different from all this, how much more fearful is the slavery which results from the use of intoxicating drinks, where the strongest will is powerless and the clearest intellect is clouded until the truth cannot be recognized, or if seen is denied.

Go, kind reader, as the writer has done, to the bedside of men of naturally strong wills and clear intellects, as they are recovering from an attack of *delirium tremens*, and behold the utter desolation of the poor slaves, and the despair with which they look forward to the future, then answer if African slavery was not tame when compared with the wild, mad slavery which results from the indulgence of fermented liquors. A very intelligent man whom the writer had just attended during an attack of this disease, was asked to give a history of his connection with intoxicating drinks. He replied that when a young man he found that he was getting too fond of such stimulants, and he resolved to abandon them forever, and for fifteen years he never tasted them. In the meantime he married, and became the father of several children. One evening when he and his wife were visiting some friends, the lady of the house passed around some fermented wine, and invited him to take a glass. "For the first time within fifteen years," he said, "I was seriously tempted to drink. I turned to my wife, and asked her if I should take a glass; she replied that she did not think one glass would hurt me; but that

one glass was my ruin. My old appetite returned with renewed strength, and you know the result." Alas, poor man! The writer knew but too well the sad results which had flowed to him and his distressed wife and children from that one glass of fermented wine, presented by a lady friend; for during one attack of *delirium tremens*, in an attempt to escape from imaginary foes, he attempted to kill himself, by springing with all of his strength and jamming his head against a door-frame, laying his scalp open for several inches; and on another occasion he was insane for several weeks after an attack. Little did that lady dream of the dreadful injury she was doing her middle-aged guest by presenting him with a glass of wine; little does any lady know of the harm she may do to any one, especially to the young, when she presents this seductive fluid to their lips. Let us all remember the words of Holy Writ: "Woe to him that giveth his neighbor drink; and puttest thy bottle to him."

And now, dear brethren and sisters of the New Church, we have seen that the Word of the Lord, as translated by Emanuel Swedenborg, teaches that a "drink that maketh drunken" is unholy and unclean, and we know that fermented wine will cause drunkenness; we are taught in the writings of the Church that all substances which are poisonous and will harm and kill men, have their origin from hell, and we know that fermented wine has in all ages done this and is doing it to-day all around us; and Swedenborg actually compares such wine as causes drunkenness to falses from evil, as we have seen; and even the Academy of the New Church claims (see *Words for the New Church*, vol. VII. page 133) to have seen that it consequently corresponds to falses from evil, which is undoubtedly correct, for it produces natural drunkenness and insanity, as falses from evil do spiritual drunkenness and insanity; it must therefore correspond to such falses. We are clearly taught by the sciences of this day that the use of fermented wine is not only entirely unnecessary during health, but also that it tends to pollute, disease, and destroy the material body, and to cause the most fearful mental perversions, not unfrequently even to insanity; knowing all this, as many of us certainly do,

can we consistently—conscientiously if you please—continue to partake of leavened or fermented wine in the most holy ordinance of the Lord's Supper? Some of us we know have not unfrequently felt that it was almost, if not quite, a profanation to partake of such a fluid, and have even absented ourselves from the Lord's Table, for this reason. Now is such a course right, and have we done our duty? Have we requested the societies to which we belong to furnish unfermented wine for such members as have conscientious scruples against using fermented wine? If we have not done this, should we not do so before absenting ourselves from this most needed ordinance? As members of societies, we have rights which our brethren are bound to respect; and we should remember that they have rights which we are equally bound to respect. Those who conscientiously desire to use fermented wine should certainly have the privilege of doing so. The freedom we desire for ourselves we should cheerfully grant to others in the bonds of charity, for in no other way can unity be preserved in the Church. "In certainty, unity; in doubt, liberty; in all things, charity."

In concluding this work, the writer desires to repeat that it is his settled conviction that very little real abiding headway can be made against the present drinking habits, and the consequent drunkenness which exists around us, until fermented wine is banished from the communion tables in our Churches; for its presence there, especially its exclusive presence, gives it character and credit everywhere where the influence of the Churches which use it is felt. The use of fermented wine as communion wine is a fearful evil and source of "woe" to the New Church, a cruel injury to some of its members, an injustice to others, a temptation to the young, and a stumbling-block to multitudes who otherwise might be attracted to the Church by our beautiful and rational doctrines, which have descended from the Lord out of heaven to purify, heal, and bless the nations of the earth. Let us never rest until this evil is put away from the Church.

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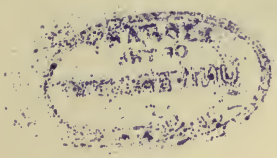

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